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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. V.—(LXXV).—SEPTEMBER, 1926.—No. 3.

THE KINGDOM OF GOD.

Some Thoughts on the New Feast.

WHAT it is to have dwelt for a brief space, though only in imagination, in a better world, where the sights are the yearnings of time made substantial and everlasting, and the sounds the rude noises of earth softened into a music that keeps the charm of everything that memory holds dear and charms away the pains; and then to watch the vision fade away, and to fall back into the humdrum life of disenchantment, checkered with its contrasts of good and evil, of joy and sorrow, of triumph and defeat,—this is an experience which the poet of Beatrice has left untold. Not dissimilar is the experience through which a religion that calls itself Christian has passed within no very long time. A few years ago every denomination of Christianity professed to know of a land where everything that a *Paradiso* can picture is true, true, that is, in the sense in which a child's stammering account is true, of a magnificence beheld and wondered at, but for which it can find no words. But just those who are fond of telling us that the Christians of a former age took a wrong view of Christ are the ones who are now trying to give a new turn to his religion. *Abeunt studia in mores.* It is on this world, they say, and not on the next, that Christianity should fix its gaze.

This life used to be a Valley of Tears. But Christianity knew the way through, and had glimpses far off of a city where the toil of the journey would be forgotten in the bliss of everlasting rest. Its 'crystal battlements', its 'pavement of Jasper', its 'harps' and 'crowns', its 'trinal triplicities' with

their 'garlands of amaranth' were never taken for anything more than the rudest of metaphors, hinting at what was known on the best of authority to be something which eye had never seen, nor ear heard, nor heart conceived. There is a Christianity now which has lost this vision of a better world. Therefore it is ill at ease. For it is with religion as with every influence that has power to lift the heart out of itself—a chivalric ideal, the tastes of a cultivated mind, a generous love; and more so in the case of religion than of anything else, because it is the most buoyant of all;—when it withdraws its support, the world into which it lets its burden fall back is not the one out of which was the soaring forth, for it is one that mocks the memories of a higher self.

A changed Christianity feels this. In words, indeed, it says: "How cheerless would this life be to the Christian without his faith! How bleak the prospect without his hopes! What can be offered in their stead?" The substitute which science proposes will not do. The author of the *Imitation* hints the reason when he bids us: "Oftentimes call to mind the proverb: The eye is not satisfied with seeing, nor is the ear filled with hearing". Though science knew a thousandfold more than it will ever know, mere knowledge can never take the place of the things of the spirit which lie beyond its reach. Science cannot understand, much less can it make, an ordinarily good man of the world. How then can it develop anything comparable with the Christian Ideal? It can lay hold of the mechanism which our moral nature works with, but our conduct it cannot explain. Scientists there are as worthy of veneration for their manhood as of admiration for their genius, but their character is not a product of the laboratory. The truth of all this is not hidden from the new religion, but still, not satisfied with the thoughts and the work of the builders of Christianity, it needs must get hands and a mind of its own.

But will it work to better purpose? It will not, if the world it has arranged for itself to deal with is a false one, whilst the real world, in which its lot is cast and which is beyond its power to change is ignored. That is to say, if it is trying to change the order of Providence. It has altered the conception of life. "A valley of tears" is not the phrase one would choose as descriptive of what the new Christianity contemplates.

Tears indeed it still has in plenty; enough to cause it concern. In the main, it is occupied with how to get rid of them. That they flow less copiously than before, or have lost some of their bitterness, would be very hard to show. The keenest anguish which the heart can suffer used to find alleviation in a solace which is now made little of. Evils the most destructive and the hardest to cure were kept out by barriers which have now been thrown down. So, at least, it seems to a Christian of the old faith; and he takes it hard to see this done in the name of Christ by teachers who, in their haste to do away with tears, would confine the Gospel to the purposes of earth.

But that life should be a valley at all is something to cause them impatience. A valley is shut in from the view of what lies beyond and it leaves only one direction of progress,—two forms of constraint little to the taste of an age which demands unbounded room for action and illimitable freedom of thought. This, nevertheless, is the way in which Christ describes it. Such is the temper of the age, which the new religion is disposed to fall in with, even to the extent of making Christianity altogether an affair of this world, instead of letting it remain what it used to be, first and foremost a preparation for the next; whilst the old religion still feels it a duty to keep the love of this world within the measure set by Christ. Now this is God's world, and if he meant it to be above everything else a place of preparation for another and a better, the attempt to treat it as something different must be the costliest mistake in life. This is a phase of the subject not to be entered upon here; but then it used to be considered Christ's world too, and, as such, one upon which he had a perfect right to impose his will. But neither is it the authority of Christ which we are now to consider so much as the meaning of his message to mankind. Let us inquire, then, who comes nearer to being of the mind of Christ, the Christian who lives for another world,—tries to "save his soul", as the old-fashioned Christian put it—or the man who lives for this.

What did Christ mean by the "Kingdom of God"? This is a question over which German rationalism has been very much exercised. A great deal has been said in favor of the theory that his mind was filled with morbid visions of impending doom,—the crash of worlds and the Son of Man coming in the

clouds to save his handful of followers from the wreck. Aberrations of religious frenzy taking such a form are not altogether unheard of; they have attracted attention even in our own day. But if Christ's Kingdom is the creature of a diseased imagination it makes very little difference for practical purposes what he meant by it; our time might be as profitably employed in discussing what Plato meant by his "ideas". There was a time when all Christians, learned and unlearned alike, considered the matter simple enough. Here is a sixth-century statement of their view, familiar to priests from their breviary. If the view it expresses is the correct one it matters little where it is found. Its homely triteness is an additional recommendation.

"Let us first ask ourselves", says Pope St. Gregory, "what is the Kingdom of Heaven, and why it is likened to ten virgins who are said to be, some of them wise, some foolish. For, since it is clear that none of the reprobate enters the Kingdom of Heaven, why is this likened to foolish virgins also? But we are to know that often in Holy Writ the Church is called the Kingdom of Heaven, about which the Lord says in another place, 'The Son of Man will send his angels, and they will gather all the scandals from his Kingdom'. Nor in that kingdom of bliss, in which there is the utmost peace, can there be found any scandals to gather. . . But the Church, because in it the wicked are mingled with the good, and the reprobate with the elect, is rightly compared to wise and foolish virgins."

In subtlety this falls short of much present-day eschatology, but what it lacks in acuteness it gains in clearness. Two points in its favor are that the meanings here distinguished will be found to fit into the Gospel, and that it saves all the Christianity of ages past from the imputation of having blundered about the meaning of Christ. If, on the other hand, Christ's plan of life was arranged for a moribund world, it could do little, one would think, for a world that feels itself very much alive. But it is singular that out of that very class of persons for whom Christianity, according to its own manifesto, is an affair which should have disappeared long ago, should spring those who, at so late a date, are using the Gospel as a manual to deal with the social and political problems of our age. This is to bring the Gospel out of the study and the lecture-room of the higher

critic into the home and the street and the shop and the council-chamber. And everywhere the old Christianity and the new meet face to face, each with the Gospel in its hand, the one using it as a guide-book to find a kingdom that belongs to earth, the other to find the way from earth to heaven. Which of the two is using it as Christ meant it to be used?

To bridge the chasm between capital and labor, to hasten the time when the rich shall cease to flaunt their wealth in the face of the poor and the poor shall come in for their share of the good things of life, to remove war farther and farther off toward the bounds of possibility, to cause the diffusion of knowledge, to stamp out disease, to bring to pass a state of affairs in which scoundrels shall understand that there is no room for them in public life and debauchees none for them in respectable society,—these and kindred objects form a noble end to work for. Viewed in the abstract, they are worthy of all commendation. In so far as they are possible of attainment, no one with a spark of generosity will withhold what help he can lend. It is another matter how near all, or any one of them, may be within our reach. One may be pardoned for regarding as Utopian some of the sanguine predictions we hear. But that they are, each and every one, noble economics or civics, or whatever the case may be, is unquestionable. There is question, however, whether they are, any one individually or all collectively, Christianity.

There are those who look upon this as an unchristian doubt to express. To these it may seem that no one could entertain it without incurring the guilt of disloyalty to Christianity and society alike. What can be thought of more Christian than just such work as this, seeing that the Master fixed upon love of the neighbor as the badge of his religion? And what could be more creditable to Christianity, to its power and vitality, than that after the lapse of so many ages its Founder should be asked to solve the problems which unselfish men and women, with all their genius and all their industry, have tried in vain to solve? What but a narrow bigotry would try to build a wall between religion and the ground where so much generous effort is expended for the benefit of mankind? It hardly needs to be said in answer that from a true Christianity there will come nothing but help and encouragement for whatever is to

the best interest of society. He that would raise a hand to hinder what man can do for his fellow man is not a Christian but a miscreant. And yet, in the interest of clearness, something more needs to be said.

Sympathy with altruistic efforts does not require us to refrain from making a distinction which in itself ought to be obvious. It is one thing to say that it is not the business of the Church directly to make this world a more agreeable place to spend our days in; quite another, that her attitude toward the betterment of man's earthly condition should be one of hostility or even indifference. Distinctiveness is not exclusiveness. One and the same man may very well pursue the different ends of the several societies to which he happens to belong, be these ends mutually helpful or altogether disparate. Christianity and citizenship furnish an instance of this. They are not the same thing; to a large extent they are even separable. Let them work in harmony, pursuing their own ends, and each will find in the other a powerful ally. But to try to turn one into the other must prove as harmful as to turn one against the other. The words of Christ seem to point to two inconvertible but harmonious things when he tells us to "render to Cæsar the things that are Cæsar's and to God the things that are God's". They certainly imply that all the rights which the state can justly claim from the citizen are reconcilable with the duties which he imposes on his followers.

To come now to the pronouncements of Christianity itself on the question before us, statements are found in the New Testament which have been made use of to lend color to the opinion that earthly well-being is the task set by Christ for his followers. None perhaps is stronger than the closing verse of the first chapter of St. James: "Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world". But there is much in the same epistle to save us from a misinterpretation, and even the last phrase of the quotation has an ominous sound for those who would make religion an affair of earth; but of that later on. Many a saying of Christ himself is brought forward to settle this one or that of the problems which perplex society; and, in general, his words, "by their fruits you shall know them", become a for-

mula to reduce to terms of Christianity any tangible results that satisfy the needs of the hour. But here again we must be on our guard against anything so unscientific as building a theory on a foundation which leaves out some of the facts.

Suppose such fruits were attainable as this world is in quest of, and men were to bring about a healthy, prosperous, peaceful, contented, law-abiding world, and then rest satisfied without looking for anything beyond. Would Christ accept as his own a religion which accomplished all this and had nothing else to show for itself? Would he sanction as the embodiment of his teaching a world in which every ballot was honest, every office-holder a faithful public servant, every employer and every employee more bent on securing the common interest of the industrial world than on his own aggrandisement, every home a nursery of the domestic virtues, and every neighbor a decent, clean-living, companionable gentleman? Christ lets us know that he never looked forward to any such world. It is to be found only in the Hesperides or amongst the Phæacians, so let us ask about it there. Are the denizens of the Isles of the Blest, or the subjects of King Antinous, Christians? Or do they, in a state of society cleaner and happier than ours, still lack something which makes Christianity more desirable by far, though it never in any age produced a generation unstained by monstrous deeds of selfishness and great blots of crime? Or, going to the words of St. James, if we could point to all the orphans clothed and all the widows comforted, could not this be all around us and of Christianity nothing had but a shell?

If this were all that is required our age might with good reason take to itself the credit of coming nearer than any other to the ideals of Christianity. Thanks to its forerunners which cleared the way, it has been able to multiply social activity beyond anything to be found in the past; it has learned how to join the puny strength of each of a multitude of pairs of hands into a union which is a mighty force for good; it has at its disposal secrets which nature kept long concealed, and a clearer understanding of where to apply them; it has provided basins to gather the outpouring of benevolence and channels to spread the waters out over the great wastes of humanity. How many obstacles have been removed that stood in the way of contentment, and how much has been added to the means of

enjoyment, can almost be written down in figures and be made visible by photography. If only man's happiness is within the reach of statistics, if it can be brought within the ken of the bodily eye, then our age ought to be the happiest which the world has seen, and there is the augury of a still brighter future in the plans which are forming for generations yet unborn. But if it is Christianity that holds the secret of man's happiness, even here below, the signs are not so hopeful. For as the longing to make the earth more habitable waxes stronger every day there can be noted a waning in the aspirations of men toward an eternal home. "We have not here a lasting city, but we look for another" is not the text that is taken by those that make themselves spokesmen for the masses.

In earlier times, when hope in Christ's promise of a better life was the mark of a Christian, faith could see the finger of a loving Providence even in the tribulations of earth, partly because they were the stuff out of which his crown was made, but also because they helped him to keep himself "unspotted from the world". "Some there are", said Thomas à Kempis, "who cling to it so closely (though even by laboring or begging they hardly have bare necessaries) that, could they live here always, they would care nothing for the Kingdom of God". It would be labor lost to show the lengths which have already been reached by the gradual disappearance from our midst of whatever expresses a realisation of the unseen world. Tongue and pen are eloquent in their silence, and, the best sign of what men have in their minds,—conduct. Even more, we hear the outspoken language in which some would dissuade us from thinking of heaven, as though thereby we unfit ourselves to play our part on earth. But what is most significant of all is the pulpit. One can approve of everything that is said in a discourse on the politics of the day; on art, science, literature, the latest novel, the latest play, economics, social problems, all imaginable subjects; and yet be shocked to learn that it is a sample of what is delivered in many a church, Sunday after Sunday, by a minister of the Gospel as the word of God. Not that Christianity ought to dissociate itself from such things, but they had better be left to the lecture-hall, at least unless christianised to a greater extent than a thin dilution. The discourse may be excellent, but that does not mend matters. Many

things are excellent in their several ways, which are not Christianity.

Now when we turn to the Christ of the Gospels we find ideas of another sort. A tender sympathy with human suffering, a generous longing to uplift the downtrodden, an unselfish willingness to spend and to be spent for the good of others,—all this shines forth in him sublimely with the light and warmth of a winter's sun over a dreary earth. But the unseen world is placed in the forefront of all that he said and did. He intended that his religion should issue in something more than a gentleman, a happy home, a contented industrial world, a well-ordered commonwealth. Alas that it should be necessary to say so! It ought to seem a strange thing to have to protest that Christianity, a religion to which the air of the other world is the breath of its nostrils, is not to be degraded into a position where work is thrust upon it that is merely of earth, however noble from an earthly standpoint that work may be. There is call to insist on this, however, as long as that which Christ put foremost is kept in the background, or even hidden away out of sight. But there is another consideration which is scarcely of less importance.

There is need to bear in mind how Christianity won its way from being a sect looked down on and trampled under foot to become the influence which for centuries moulded the thoughts and attuned the feelings of civilised man. This did not come to pass because it addressed itself to the task of mitigating the evils and enhancing the welfare of earth. Problems there were in plenty from the very start, if it had thought itself called upon to deal with them,—pretty much the same problems that confront ourselves to-day. For it would be a mistake to think that our most serious difficulties are of modern origin. The symptoms of social distemper may assume different forms, they may threaten danger from different sources, but always, when a nation's vitality runs low, there spring up, as the *vulnus immedicabile* of society, the same everlasting ills, and there is heard the same chorus of discontent. It is true that the complexity of modern society, which is daily making a tangle of human affairs faster than any genius to unravel can keep pace with, presents a more bewildering spectacle than was ever witnessed before; but for sheer magnitude of evil the state of

society in which our lot is cast looks happy compared with that into which Christianity was born. Bad as things are, Christianity beholds now in a far less degree than it did then the decay of private virtue, family life overspread with moral disease, public office up for sale, wealth in the hands of the few and the few the proprietors of the many, the splendor of a highly-wrought civilisation cloaking over the canker-eaten bosom of the body-politic, and the pomp of power resting on the shaky morality of the citizens.

Now, as for the fact, the movement of Christianity during those troubled years was a measured, steady, progress to safety, order, and peace; as though, for it, a beacon shone out over the the hurly-burly waste where all else was aimless struggle or a mad stampede to ruin. And, afterward, what the genius of sage, of statesman, of soldier, and of financier had not availed to save was replaced by something better, when the tasks which were dropped from helpless hands were taken up by hands that had learned a cunning from the Gospel. But, as for the explanation, how are we to account for this? What was it that gave the clearness of vision, the singleness of purpose, the tireless endurance, the sublime courage, without which Christendom could never have been? One thing is sure. If the catacombs had been schools of social studies modern civilisation would never have emerged from them. But, being the nursing-ground where the teaching of Christ struck root, out of them was bred a spirit which not only outlived the old order but is living on to-day. They sent forth a race which proved itself better able in the long run to manage the affairs of this world than those who thought that this world was the only thing to live for. The explanation is that the builders of Christianity took for their science of life the words of Christ: "What doth it profit a man if he gain the whole world and lose his own soul?" If the faith that was in them had turned the eyes of the early Christians toward the power and magnificence and culture of earth, all would have perished together. But it did no such thing. It filled them with a conviction that the glory of earth is contemptible alongside of the eternity which follows upon the little span that is the longest life of man or nation. "The figure of this world passeth away" is a truth that was visible to pagan eyes; but Christianity's way of regarding it

made it a source of moral strength. And so it came to pass that the pledge of Christ was redeemed. Having sought first the Kingdom of God and his justice, all these things were added unto them.

Christianity gained the day by entering, not into the affairs of the world, but into those who transacted the affairs of the world. In other words, its influence on the existing order was only indirect. With commerce, politics, labor, and all the rest of the machinery of life, it did not profess, for their own sakes, to have anything to do. But it got into the politician's, the merchant's, the artisan's heart—where Christ says the Kingdom of God is—and transformed that. But this influence, indirect though it was, became so powerful that the oppressor submitted to his victim, as the weaker to the stronger, and Christian hope supplanted pagan pride. Those whose conversation was in heaven became the masters of the earthly; those who used this world as if they used it not showed that they could work harder and better; those who felt that, if in this life only they had hope in Christ, they were of all men the most miserable became the happiest of mankind. Again it is worth saying, if Christ's wisdom is the true wisdom, not to learn it is the costliest mistake in life. There is much in having something to steer by. The Christians, steering their course by the stars, brought society into a port of safety; the wisdom that lacked their faith, with its eyes on the trackless waves, went whither the currents carried them. Star-gazers may be in danger of tumbling into the well; but this fate is not half so bad as the man's who never lifts his eyes from the ground.

These are a few thoughts worth calling to mind to see how unreasonable it is that Christianity should be expected to lower its gaze from the things that are above and fasten them on the earth. So long as it remains Christianity it will never cease to sing its *sursum corda*. This would be to acknowledge that its past is all a mistake, that it started out in a wrong direction, that, though its achievements have somehow turned out to the advantage of later days, this is the result of a happy blunder; that its motive power, without which there could have been no effort at all, was a misconception of the teachings of Him for whom its founders toiled and died. Rather, Christianity can assure the world that, as it was in the past, so it can be now if

the world but will. In bygone days, those who were most potent in making the world brighter and better were those who had not here a lasting city but sought one that was to come; so, even to-day, as men live for a future life, youths and maidens will grow up away from contact with vice, husbands and wives will be faithful to their marriage vows, the employer will be fair to his help, the laborer will be content with his lot, the merchant will give an honest measure, the voter will cast a conscientious ballot, the statesman will let justice reign in the council-chamber, and, in general, there will be better lives, happier homes, more prosperous nations, and everything else which, with unselfish devotion but without Christianity, the wisdom of the world is trying to bring about, and trying in vain. Once upon a time all this was summed up in the phrase "a God-fearing man".

But custom has worn away the strangeness from a view of Christianity which is far different. The doctor in Israel is as silent now about the difference between temporal and eternal as he used to be outspoken. It is not only in the hasty scribbling of the daily and the periodical press that this silence is to be lamented, nor even in the small talk that has usurped the place of the Sunday sermon. The scholarly volumes which set forth in measured language what their authors conceive to be an adaptation of the religion of Christ to the needs of the day must be presumed to be the result of mature reflection, and there the present life is spoken of as though it were the only one we had to live for, and about the next little or nothing is said; or, worse still, it is mentioned only that the reader may be warned against making it an object of longing. On such a subject, a silence carefully guarded, or broken only in whispers, leads to a very natural interpretation, and the interpretation, to conduct just as natural.

Now there is reason to believe—in fact, it is more than a surmise—that some intelligent men and women exist to-day who, calling themselves Christians, do not know the Gospels at first hand, because the motives that once led to their perusal have ceased to be operative. They know the New Testament, as some know their Chaucer or Shakespeare, from what others have told them about it. If such a one, instead of depending for his impressions of Christianity upon the sermons or Gospel

studies which are now the fashion, were to open the Gospel and read for himself, he would make the discovery there of a Jesus who has much to say of religion, and little of schools of thought; much of morality, and little of ethics; much of sin, and little of criminology; much of the patient endurance of hardship, and little of the amelioration of social conditions; much of the blessing of poverty, and little of economics; much of the duties of master and man, and little of the rights and wrongs of labor; much of the perilous state of the rich, and little of the equitable distribution of wealth; much of the merit of suffering, and little of the eradication of disease; much of the efficacy of prayer, and little of sanitation and prophylaxis; much of the citizenship of heaven, and little of the citizenship of earth;—in a word, much of what the old-fashioned Christian thought his religion to consist in, and little of what Christianity is made to consist in now. Such a reader would learn that it is of little profit to gain the whole world (for oneself, or for one's contemporaries, or for posterity, there is no distinction made) and to lose one's soul; he would have the vision of death thrust upon him, in varied parable and detailed description, to enforce the warning, "Be ready!"; he would meet with such unearthly beings as angels and devils; and, worse still,—how shall it be said so as not to grate upon ears fitly described in the lines of Pope?

> To rest the cushions and soft dean invite,
> Who never mentions hell to ears polite—

he would be confronted with the coarse and repulsive details of the miseries of the damned.

We sometimes hear Christianity blamed as selfish, in that it encourages man to work for a reward. But Christ is careless of such criticism, for he stimulates us to the practice of virtue with the thought that our reward shall be "exceeding great"; and his simple language goes to the heart of man, while the fine phrases of etherealised unselfishness are addressed to the moon. Conversely, we are told that threats of punishment are beneath the dignity, and little to the taste, of the highly civilised being who is now arranging a universe to suit himself. But, when it comes to the laws of his Father, Christ does not hesitate to work upon man's fear and to hold out terrible consequences before the eyes of the evil-doer;

and, for that matter, neither does the modern man for laws of his own making. Christ certainly has sufficient scorn for "culture" to picture hell with a realism which, if heard in many a pulpit to-day, would cause the listeners to start up in amazement. We may stop short before we have fairly entered into the details of the contrast. Enough has been said to show that there is a school of Christianity which might well adopt a political phraseology and take for its motto "Earth for the earthly!" "Asia for the Asiatics" may have something to be said in favor of the view of mapping off a portion of the land and keeping intruders out; but such a stand against Almighty God is diabolical. His rights are paramount. To such a cry every Christian should oppose "Christ for the Christians". It is for him to enjoin his law upon us; it is for us to obey. We have his goodness to thank that he has made his yoke sweet and his burden light, and that his law is one of love. In submission to it lies all our blessedness. But the new religion, by turning things upside down, is creating confusion and preparing the way for misery.

As though in prevision of a worldly Christianity, Christ's answer to Pilate stands as a protest. "My Kingdom", he declares, "is not of this world"; and any attempt to make it of this world can come only from a distortion of his meaning. In protest, too, against a modernized Christianity, is his warning not to heed those who in future ages should call out, "Lo! Here is Christ, or there". Christ saw the problems which, in their degree, agitated the minds of men, at that time as now; but, with a clear prevision of all our difficulties before him, he does not so much as hint at a solution which takes cognisance only of earth. We may almost say that the affairs of this world, simply and solely as such, do not concern him. What he did do for earth was to make a rift in the clouds under which there was groping in darkness, and let light from above stream down on our sorrows and joys, our failures and triumphs, our struggles and disappointments, our loves, our fretfulness, our anxieties, and our wrongs. Our striving learned a new language when it caught sight of new hopes; and every ill found a remedy which satisfies the exigencies of faith, though philosophy may look blank as before.

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THE HOSPITAL AND APOSTOLIC EFFORT.

EVEN very well-informed priests, unless they have made a special study of the matter, scarcely realize the importance of the hospital as a field for apostolic effort. Indeed, hospital workers themselves are sometimes hardly aware to the full of the significance and opportunities of their work from the standpoint of the saving of souls and the mending of broken lives. It will be interesting to say something on this important subject from the vantage-point of the priest, whose chief interest is the care of the soul, but who often has occasion to consider also the healing of the mind and even of the body as a step toward spiritual regeneration.

To begin with, any hospital whatsoever offers a field of special fertility to the apostolic worker. Men and women who are in good health and prosperous can often be brought to think of their soul's welfare only with difficulty or not at all. They are too much interested in their life as it is, too firmly in the grasp of habit, too deep in the web of circumstances, to be helped or even reached by the priest. If they are Catholic, they may be hard to find, scattered as they are in the midst of a non-Catholic population and not to be identified by any earmark. They may have ceased to go to Mass on Sundays, and have got out of all touch with Catholic activities.

Let these same individuals fall ill and go to a hospital, and at once they become endlessly more susceptible of good influence, more accessible and more easily recognized as Catholics. Before they entered the hospital they were hidden in their own homes or at their place of business where the priest could not penetrate. Now they are quietly resting in a hospital room or ward, where the priest can pay them a friendly visit and make inquiries concerning their religious affiliations and their spiritual condition. They will welcome a visit of this kind, especially when suffering or weariness is upon them and they feel the need of companionship. Thus the priest can reach them in the hospital with relative ease.

Besides, these patients in a hospital are in a far better frame of mind to welcome the advice and spiritual help of the priest. They are now no longer in the midst of earthly distractions and earthly attachments. A sudden change has come over their

lives and this change is of a character to make them thoughtful and susceptible. They have been brought face to face with the realities of the next world. Even though their illness is not serious, it is a messenger, telling them of the shortness of this life and the nothingness of the world. They are suddenly made aware of what a slight hold they have on things as they are, and how soon they will have to be looking forward toward death and eternity.

Many a man and woman has seen the world in quite a different light from the quiet vantage-point of a hospital bed. Besides, the great change in their manner of life which comes to patients in the hospital tends to weaken for a time the strong grasp of habit, and to deliver the soul from the maze of distractions and occupations which prevent so many people nowadays from even thinking about religion or from taking any care to procure their salvation. It is not so much ill-will or malice that leads many persons to give up the practice of their religion as the indifference which creeps over them in consequence of worldly preoccupations.

The hospital is, in a certain sense, a place of refuge from the world and to an extent from the flesh and the devil. The seriousness of the atmosphere, the simplicity of life in a hospital, the languor, pain and suffering that attend disease, the sense of danger, the feeling of personal weakness and dependence on God which come to the sick, are all so many antidotes against worldliness and so many aids to the good influence of the priest.

This is true of all hospitals to a degree, but it is particularly true of the Catholic hospitals. These, because they are in the care of Catholic Sisterhoods, because their atmosphere is Catholic and their influence on the patient spiritual, are in a particular way a field for apostolic effort whose fertility and importance have always been appreciated, but are perhaps not fully realized even now. Hospitals have always been favorite working-places for saints and holy souls. Throughout the middle ages, when it was chiefly the poor and abandoned or the stranger who came to hospitals, one reads in the lives of the saints how they delighted to visit these places of suffering and misery to care tenderly for the sick and to console them in spirit by their friendly and pious talk, while

they relieved at the same time their bodily needs and sufferings.

The present writer has recently come from a pilgrimage to Rome, during the course of which he visited some of the most famous of the ancient hospitals there, the hospital *Della Consolazione,* that of the *Borgo Santo Spiritu,* and the rest. In these ancient buildings, hallowed by memories of the saints, one finds huge wards with vaulted ceilings and great high windows where more than a hundred patients lie side by side and are ministered to by the Sisters and the hospital orderlies. In such places, in ancient days as now, the priest went from bed to bed exercising both the spiritual and corporal works of mercy, instructing the ignorant, counseling the doubtful, administering the sacraments, bringing back to the fold the sheep who had strayed and confirming in their faith and piety those who were beginning to waver. Such hospitals were and are an endlessly rich field of apostolic labors.

Our Catholic hospitals in the United States minister not only to the poor and destitute but to every grade of society, and their work is therefore all the more fruitful, their possible influence is the greater, and the field they offer to the apostolic worker is the more extraordinary and inspiring. To our Catholic hospitals come the well-to-do, the influential, those who have power to help or to hinder the good of souls, the non-Catholic as well as the Catholic, those who have grown weak in faith and careless in practice as well as the fervent and the good.

Thus the population of the Catholic hospital at any given moment is like a cross-section of society itself, embracing all manner of men and women and offering them to the zeal of the apostolic worker in the best dispositions, under most favorable circumstances, and with the slight effort of merely going from room to room or from bed to bed.

The number of non-Catholics in particular who seek the help of Catholic hospitals is quite remarkable. Even in regions where bigotry is rampant the bigots themselves often come or send their relatives to Catholic hospitals because they realize that the surroundings and the service there will be best for their sick. Bigotry is often only a very pitiful form of ignorance, and the enlightening of these poor people concern-

ing the real nature of the Catholic Church and the life of the Catholic Sisterhoods is in itself an apostolic work most fruitful and most pleasing in the eyes of the great Lover of souls. This enlightening is often accomplished merely through residence in the hospital and by dealing with the Sisters and experiencing their gentleness and kindness. But when the soul has thus been prepared for the good seed, the priest can often give helpful instructions or kindly suggestions which would have been received under no other conceivable circumstances.

The number of the patients who come every year to Catholic hospitals is so great that the mere statement of it is rather startling. So far as we can estimate from the data on hand, the sum total of patients in our hospitals in the United States and Canada rises every year to the high-water mark of about four to five millions. In other words one out of every twenty-five of all the inhabitants of the United States comes to our hospitals every year as a patient, and remains for a period extending from a few days to several weeks or months. In this way the ever changing population of a hospital is constantly recruited. What proportion of these patients are non-Catholics, or Catholics who have fallen away from the practice of their religion, we can only estimate, for the present. But even though one out of every four came under this category it would still mean that a million very needy souls were every year the inmates of the Sisters' hospitals. Add to this that the number of patients is constantly increasing, that nearly all the Catholic hospitals are either just building additions or have recently finished them or are planning an increase in their capacity to meet the growing demand, and one can see that the future promises to be still richer in opportunity than is the present.

The relative importance of the Catholic hospitals is also very great. Doctor Martin, the Director General of the American College of Surgeons, stated at a meeting of the Catholic Hospital Association not long ago that sixty per cent of the general bed space in the United States and Canada was under the care of the Sisters. There are some three hundred thousand beds available and even allowing that fifty per cent of these are in the Catholic hospitals, this would mean that a hundred and fifty thousand patients can be accommodated

simultaneously in the Catholic hospitals. Supposing that one-third of these beds were vacant most of the time (which is far too high an estimate), we could still find that at any given moment a hundred thousand patients were being cared for by the Sisters.

The total number of Catholic hospitals in the United States and Canada is something over seven hundred and they are constantly growing both in numbers and in the size of the individual institution. The development of medicine and surgery tends constantly to send more and more persons to the hospital. Discoveries of processes and treatments, of methods of diagnosis and cure, are likely to require delicate tests, accurate observation and care of the sort which is practicable only in a hospital. Thus, for example, the discovery of insulin, the development of toxin-anti-toxins, the methods of diagnosis by laboratory analyses, all these have greatly increased and will still further augment the number of patients who visit the hospitals.

In the United States and Canada the growth of the Catholic hospitals has been quite extraordinary and their potential field of influence is very impressive. Fifty years ago there were very few Catholic hospitals in the land and the vast system of to-day is thus the outgrowth of only half a century. What another half-century will do for the Catholic hospitals, no one can tell, but we do know that their growth and favor with the public will depend in great measure on the manner in which they keep up with or if possible keep ahead of the times, not only in their material equipment and scientific efficiency, but in the spiritual and intellectual life which they foster. The Catholic Sisterhoods have the greatest opportunity in hospital work in the United States which we can see the whole world over. But to realize this opportunity, they must develop consistently along the lines of higher education for hospital work and in preparation for the hospital apostolate, no less than in modern equipment and technical methods. It is the spirit of the Catholic hospitals more than their material excellence which has made them prosper.

The very buildings of some of our hospitals offer in themselves a silent evidence of their extraordinary growth. Twenty or thirty years ago the hospital began, perhaps in a private

residence adapted for the purpose, perhaps in a small and simple building which met the needs of that time. One can still see this original building in the midst of a splendid hospital group, the structures of which have been added on from time to time and offer a mute evidence of the successive steps by which they have risen to meet the new needs, until a splendid hospital has grown out of the small beginnings of a few decades ago.

What with the demands of material equipment and the anxiety of management, it has been difficult to make the intellectual and spiritual activities of a hospital keep pace with its material development. Thus the priest can often lend precious encouragement and aid to the devoted Sisters to encourage a deep religious life and an intellectual atmosphere within these walls, devoted to the spiritual as well as the corporal works of mercy.

Hospitals in general and Catholic hospitals in particular have moreover grown from mere institutions for the care of the sick into a much more complex and important series of activities, actual and possible. The social work of hospitals in particular is assuming more and more importance. Their influence as educational institutions is being better and better realized year by year, and a corresponding group of opportunities and obligations have come to the Catholic hospitals to-day which were unthought of in great part by those of yesterday.

The importance of the hospital as a center for social work is being more and more realized and acted upon, year by year. Hospital social workers form a special group of trained professional people. The social service department of the hospital is constantly developing and its potentialities for spiritual as well as for material good make it of special interest to the priest. The hospital which wishes to keep up with the times must have a social service department in charge of trained workers, and the number of these increases with the number of patients, especially of those who are in social circumstances which call for special investigation and help.

The social importance of the hospital arises from much the same circumstances as make the hospital so fertile a field for apostolic work. The world and his wife and often his children

come to the hospital, whether for diagnosis or treatment, for operations or observation. If four million men, women and children pass each year through the rooms and wards of our hospitals as patients, it is clear enough how vast a field of social work they must offer. Some of them are poor and their illness is a result of poverty. Unless we remedy their poverty, they will fall ill again and again and will remain a burden on the public. But the social worker can often detect and remedy the cause of their destitution, once they have come in touch with them within the hospital.

There are other patients who are well-to-do in material goods but who suffer from evil habits or errors of one kind or other. These can often be ministered to and adjusted by means of social work. Some persons have wrong ways of living which react unfavorably on their physical condition; and if these are not found out and remedied, they will be constantly coming back to the hospital and going from bad to worse. Ignorance of one kind or another is often the cause of illness. Illness again causes poverty. Poverty causes in turn both ignorance and disease. Thus individuals and families are often bound and broken on the wheel of adverse circumstances. But when they come to the hospital, not only the physician, but the social worker as well can come effectively in contact with them. This fact will make the hospital more and more an acknowledged center of trained social work. Hospital social service is still only in its infancy, but one can guess what it is to be in the future from the circumstance that the most needy, suffering and ill-adjusted members of society drift into the hospitals and that the most progressive and eminent hospitals of to-day are constantly increasing and developing their social service department.

While social service has its defects and disadvantages, like all things human, no one should be unwise enough to look down on it for that reason. It is an organized and largely successful effort to cure social evils and adjust social wrongs and it is making its way in spite of the intrinsic difficulties of its tasks. In few places does it find more occasions for the exercise of its activity than among the patients in a hospital. With a skilful and tactful social worker to put proper questions and keep records which are strictly confidential and to be used only for

the patient's benefit, it is possible to find out occasions for spiritual and material help in behalf both of the patients and their families which could hardly be discovered and corrected in any other way. This social readjustment often has to do of course with material circumstances, but the spiritual help and advice can also be secured for the patient by putting him or her in touch with a priest. Besides, it is a truism that the best approach to spiritual aid is sometimes through material assistance.

Emphasis should here be laid on the fact that the records of the social worker are confidential and intended only for the well-being of the patient. The inquiries that are made are therefore professional inquiries and not mere curious prying into the affairs of others. If a social worker is properly trained and has the needful personality and tact, the patients are grateful for her interest and aid. Catholic women who enter this field of work find many precious opportunities for getting in touch with the under-advantaged and fallen-away Catholics and encouraging them to resume the practice of their religion or to be more faithful to its precepts, as the case may require.

We may have more to say hereafter on this aspect of hospital opportunities. The social service side of hospital work is every day developing more and more, and promises to assume in the future very great proportions. But from the intellectual and educational side, the hospital is no less important, and this too will offer the priest many opportunities of exercising his apostolic zeal. As we have remarked, most general hospitals of importance have a school of nursing, where lay pupils and hospital Sisters are alike instructed in the elements of the nursing profession and secure a diploma as graduate nurses at the end of their course. These schools of nursing are professional schools and are being urged to higher and higher standards both by public opinion and positive legislation. The importance of this activity of the Sisterhoods in training so many members of the young profession of nursing deserves the interest and help of every zealous priest.

Add to this that the possibilities of Catholic hospitals as a means of promoting good reading are only now being appreciated. Many patients have long hours of leisure, when

they are quite well enough to read or to listen to reading, and this is becoming increasingly true since the advances in medical diagnosis bring more and more people to the hospital who are not acutely ill but who come for diagnostic tests or preventive measures. These patients have the full use of their faculties and often crave for some occupation. If an abundance of good books is supplied to them, they can quite readily be induced to read what will be at the same time entertaining and profitable. A little volume called *The Patients' Book,* composed by the present writer and containing instruction, information, suggestions and prayers for the use of patients, has met with much appreciation from non-Catholic as well as Catholic patients.

Every class of society and every member of the family is to be found from time to time in our hospitals. Sometimes the mother, sometimes the father, the children, young and old are brought to the hospital for treatment or diagnosis or to spend some time there as patients. When this happens, the Sister and the priest can find precious opportunities of instructing them in their duties, giving them good suggestions about their family life and getting them interested in good books. In this way the hospital has a very great and real apostolate to exercise in behalf of the Catholic home.

Even if the priest finds himself unable to visit the sick personally and to instruct them in the way we have glanced at, he can quite frequently exercise this apostolate by proxy, by encouraging the nurses and the Sisters to take a special interest in the apostolic aspect of their work and to utilize the opportunities they so often have for influencing the sick for the better and for giving them needed instructions and advice. As the importance of the hospital apostolate becomes more and more realised, priests will find it more and more worth their while to make even great sacrifices in order to give instructions and encouragement to hospital workers. In this way, with comparatively small effort, they can reap a great harvest of souls, for who does not know that patients in the hospital are often ripe for conversion and singularly susceptible to holy influence and good advice?

There is another apostolic aspect of the hospital which deserves a word, even in this brief summary. Of all our

Catholic institutions, the hospitals enjoy a singularly prominent place of relative importance. According to the most recent estimates, nearly half or perhaps more than half of all the bed space in the country in general hospitals is in the hands of the Catholic Sisterhoods. Of the four million patients a year who are cared for in our hospitals, a very great number are non-Catholics. Now our Catholic schools are a source of great pride and joy to us, with their more than two million pupils. but there are some four million Catholic children of school age in the United States and hence only one-half of our Catholic children and about one-tenth of all the school children of the country are in our Catholic schools.

Our hospitals, on the contrary, not only take care of most of the Catholic patients, except some of the very poor who go to public institutions, but they also attract to themselves great numbers of non-Catholics who come in utter ignorance of Catholic principles and practices but who are sent by their physicians or attracted by the service which they know they will receive. After they have been for a while inmates of the Catholic hospital, they become interested in the Sisters and are impressed by what they see of the Catholic spirit. The priest who goes himself or who helps train and encourage the hospital workers to go into the rooms and wards with a pleasant and tactful message to these starved souls is surely working in the spirit of Christ who so dearly loved both to heal the sick in body and to forgive and console them in soul.

We shall have to defer to another occasion many more details, interesting and profitable, we hope, to the zealous priest, but there is one more aspect of the apostolate of hospitals which deserves a moment's comment. There are many special problems, cases in moral theology of a very important and sometimes difficult nature, which come up quite constantly in hospital practice. The Sisters and nurses, not to speak of the doctors and attendants, have a right to look to the priest to give them guidance and to point out to them the Catholic key to the solution of such difficulties. For the giving of such solutions, the priest himself must have a definite and clear notion of the elements of hospital problems, and while all priests may not be expected to acquire this information, there should at least be some prudent and well-informed members

of the clergy in every city to whom hospital workers may have recourse for counsel and guidance. Those who give retreats to nurses and hospital Sisters ought to be particularly well equipped in this regard, and the giving of such retreats is likewise a very important part of the hospital apostolate.

Space does not serve us now to speak at length of the fruitful work of a hospital chaplain, nor to do more than mention the very great importance of his task and the special qualifications he should possess. We shall say more about this later on. Neither can we more than mention the Catholic Hospital Association, with its official organ, *Hospital Progress,* of which the writer has recently assumed the editorial direction. But of these things, we look forward to speaking at some future time.

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THE CATHOLIC SERMON IN THE DAILY PRESS.

IN the discussions of the "sermon" which THE ECCLESIASTICAL REVIEW has presented at various times, and with undoubtedly the most helpful hints to its clerical readers, there is one unnoted phase that deserves some consideration. It is the taking advantage of the readiness of many daily papers to print at least the substance, if not all, of the Sunday discourse in the Monday morning edition.

One of the comments that are not infrequently heard, is that, while on the page that is usually devoted to this purpose there are regularly found the pulpit utterances of ministers of other denominations, there is seldom, if ever, any sermon from the Catholic priest in the same community. And there is an element of surprise and sometimes dissatisfaction among Catholic readers that this should be so.

That it is an admirable way of disseminating the truth, or at least of giving some prestige to Catholic thought, can hardly be denied. The very fact that the number of souls which can be benefited by the sermon, is thereby manifoldly increased, is itself a sufficient and most worthy motive for seeking newspaper space for reports of our sermons. There is for instance in the first place, the good Catholic who finds it morally or physically impossible to attend the Sunday

Mass. Whether he is among those whose regular attendance would be an alternative to "losing his job", or one who by reason of distance from a church or feeble health is physically unable to attend, would it not be a most appreciable gratification for him to be able to share with those who do, at least that part of the divine service devoted to the word of God? That a like benefit will not be lost upon some indifferent Catholics is quite probable too. Whatever the motive that may cause them to ignore the precept of the Sunday observance, they quite likely share with the rest of our American people the habit of perusing the daily paper, and is it not probable that through curiosity itself, if not from a dormant sense of loyalty, when they come to the columns wherein other preachers give expression to their sentiment, they will be prompted to see what their priest had to say also? Who knows that in that remnant of loyalty, the element of self-reproach for neglected duty or a wholesome fear for the consequences of that neglect, may not catch a spark from the sermon that will reënkindle their old zeal or conviction?

The best argument in favor of the printed sermon, however, is, I am persuaded, the possibility of the good that can be effected among the great masses who are not of our faith, and to whom is thus given an opportunity to peruse at leisure the exposition of the Gospel from a Catholic viewpoint. Of course, there are many who will never read it, many whose sole purpose in buying the morning paper is to scan its columns for news only, or for those facts of business or politics in which they are much engrossed, and others who are so saturated with the vapors of our modern pagan atmosphere that they grow impatient at the loss of space given to what they call the Monday morning preachments. Not all, however, as is obvious, are in these categories, but if even the great majority were, is it not still true that the salvation of one soul is work enough for a bishop?

That these two classes do not include the great bulk of the readers can be well surmised by any observer. The subject of religion is and always has been a matter of vital interest for most people who think. This seems to be especially so at the present time. Notice, for instance, the discussions that have everywhere arisen by reason of the social commotion attendant

on the activities of the Ku Klux Klan. Notice too the almost universal interest manifested even among the unsophisticated in the controversy waged between the so-called fundamentalists and the promoters of the theory of evolution. See the unusual number of articles in the high-class magazines that have religion as a direct or indirect topic.

It shows that there are souls a-plenty who are always in readiness to learn what is the true and what is the right in the great problem of the here and the hereafter. Among them are some who are forever seeking a relief from the bewilderment occasioned by the number of conflicting opinions advanced on the subject. Others have set notions based on their own individual judgment, but have a subconscious fear that they may not be altogether right. And others, oh so many of them, who have caught only a gleam of the truth, and who are struggling to absorb its whole effulgence. Add to these the many who eagerly read anything and everything that may give them a spiritual uplift, and you have the great non-Catholic congregation that can be reached and reached only by the printed sermon. The urge in these people is not sufficiently strong in the right direction to make them seek comfort directly from the Catholic pulpit, or the books and tracts that are published for their edification. Their preoccupied lives will not permit them to peruse this literature. Controversial arguments among folks of their own mentality they rather avoid. Their only source of information on nearly every topic is their daily newspaper, and how gladly they would welcome the balm for their tired souls should they find this in its columns!

If there is an adequate reason for priests to refrain from supplying this balm, I am more than eager to learn what it is. In talking the matter over with some of my confrères, I have gathered not any direct arguments against this method, but rather a few notions of their unfavorable attitude on the matter. Some indicate that it might argue a sense of vanity in the priest thus to parade his utterances; that he is courting a publicity that does not harmonize with the becoming modesty that should characterize the delivery of God's word. They say that one's motive in doing so is not single to God's glory and the salvation of souls, but has rather the alloy of those

preachers of the various sects on whose oratorical ability depends the position they hold.

Doubtless there are few to whom the temptation of self-gratification will not bring its allurements in the little prominence that the printed sermons may give. I grant too that this feeling may defeat to some extent, in the order of grace, the spiritual good that might redound to themselves in this matter, but isn't it this same temptation they have to fight in every public activity of their lives? Even though they succumb to the temptation, can it affect the good that their words may produce? Isn't it well known that some of the most edifying literature was the product of minds that were far from the ideal of sanctity?

There is an attitude that betrays a little scorn for this method on the part of others who would have us believe that the public generally have but little regard for the published sermons. "For what are they after all," they say, "but matter that is eagerly seized by tired editors and reporters, who would be otherwise obliged to fill the page with laboriously obtained news items?" My answer to this is that, if these priests' appreciation of what they read is based on the work that was needed to effect it, then why not transfer their viewpoint to the energy expended by the preachers in preparing the discourse and committing it to the manuscript?

The attitude of most priests, however, is that they would have to write their sermons for this purpose, and they do not want to write. They say in their own justification for this, that they prepare their points during the week, or at least on Saturday, by a thorough study and meditation, and then with a mind full of their subject they feel that they can deliver the sermon with far better spirit and with more wholesome effect. Preparing the sermon by writing its every word, they claim, is not only an unnecessary task, but what they do write, is lacking in the fire of a more extemporaneous effort, and rather cramps the mind by the necessity of adhering to the manuscript. I do not admit this in every instance. But, taking it for granted, is it not possible to write the discourse immediately after its delivery? While the mind of the preacher is still on fire with the sentiments he has just spoken, is it not possible for him to commit to paper these very sentiments with all their fervor? If his sermon has instructed and moved the hearts

of those who came within the range of his voice, why should not the urge of zeal prompt him to extend, by writing, that same instruction and inspiration to the thousands to whom the newspaper will give the same privilege? Many of the best sermons were thus written.

Sometimes it is asked in the way of objection, whether any concrete examples of the benefit derived from the published sermon can be shown. In other words, what conversions can be specifically pointed out as the direct result of this method? Well, while this proof of usefulness, if applied also to the pulpit efforts, would show but a comparative few who have ever stated that their conversion came alone from the sermons they heard; and while the writer of this article can name several who acknowledge that their conviction of Catholic truth owed its origin to the printed sermon, is it not too exacting a test to measure the good that might be wrought in this direction?

The big consideration, to my mind, is that it gives a notable prestige to the Catholic position on faith and morals that bids fair to catch the thoughtful in the non-Catholic world. It helps to disarm prejudice, and thus prepares the way for the more facile operation of the grace of God. Is it not true now, as in the days of St. Paul, what he then said: "Ego plantavi, Appollos irrigavit, Deus autem incrementum dedit."

It goes without saying that there are still in this country hundreds who see no unfairness in applying the word "benighted" and "priest-ridden" to their Catholic neighbors—hundreds who regard as an uncanny thing, the beautiful and deeply significant ceremonial of the Mass and other parts of our ritual, and who for that reason seldom, if ever, enter our churches except through amused curiosity. Why not then through the published utterances of our priests allow them to see that the term "benighted" qualifies rather their own position?

Sometime ago a number of Catholic laymen in Pittsburg made the laudable effort to spread Catholic truth and virtue by paid advertisements in the daily papers. After some success in this matter, the opportunity to continue the work was denied. Why not secure without any cost the equally good result in the published sermon?

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SERMONS FOR CHILDREN.

SOME of the difficulties surrounding the task of preaching to children have been alluded to in the preceding paper.[1] If the difficulties are not imaginary, but real, they lead to some natural speculation and comment.

It is to be noted, first of all, that Catholic diocesan journals not infrequently publish in full the important sermons of notable ecclesiastics. The reason doubtless is that such sermons are properly supposed to be carefully prepared, the occasion and the position of the speaker combining to assure the auditory of something "worth while." The more or less perfunctory addresses by the presiding bishop at commencement exercises are, on the other hand, usually subjected alike to great abbreviation and to that form of indirect narration which reporters of parliamentary debates in England have made popular. Perhaps the rather perfunctory character of such addresses makes their reporting a matter of traditional good form, under the apparent assumption that little thought or preparation has been deemed necessary by the speaker, compliments and generalities sufficing for the needs of an enthusiastic and happy audience of parents, friends and well-wishers.

Meanwhile, I have never come upon a full report, or even an indirect and greatly abbreviated report, of the sermon delivered by a priest at the First Communion, or by a bishop at the Confirmation, of the lambs of his flock. Would it be hazardous to infer from this circumstance that such sermons are deemed by our parish calendars or diocesan journals as worthy of less care in their preparation than even the conventional "few remarks" of the presiding officer at an annual commencement?

In view of the many difficulties peculiar to sermons for children, it might seem obvious that such addresses demand much greater care in their preparation than the casual addresses at commencements, much more thought than even a formal occasional sermon by a notable preacher.

What relative amount of time should be given to the preparation of a sermon for children? We may gather some idea

[1] See *Preaching to Children* in the REVIEW for August.

of this from the example of thoughtful men who practised the science and art of speaking with good effect to immature minds.

We have, for instance, Lacordaire—a name to conjure with. He spontaneously closed his meteoric career as a *conférencier* at Notre Dame and elsewhere by undertaking to direct the College at Sorèze. He was then fifty years old, but determined to make the venerable College, founded in 757, a model school of youth for all of France. This meant incredible labor on his part, for his reforms were both minute and extensive. He succeeded, and becoming "in all respects a *père de famille*" as he himself phrased it, he found the boys growing so attached to him that they would cluster about him in play-time, "sometimes shyly taking hold of his white robe as if some virtue came from it". On school festivals, says Montalembert,[2] "the champion of the great oratorical tourneys" delivered for his children "those discourses, finished productions, in which his eloquence 'flows in upon the soul like a river of unction and peace', and in which he studies to instil into them at one time the sentiment and love of work and devotedness, at another to teach them the rights and duties of property, at another to vindicate before them philosophy from the outrage done it, in the proscription of its very name from the programme of official studies". Montalembert continues:

> These solemn occasions were not the only ones upon which they enjoyed the benefit of his habitual eloquence. He preached every week in the college chapel, and the most trustworthy witnesses assure us that he preached to that young audience with the same care and the same love as when he was listened to by the multitude. The same fire, the same vehemence, the same transports were there as at Notre-Dame.
>
> During the last Lent of his life, already worn out by his mortal sickness, he was still faithful to that exhausting custom. He chose for the subject of his familiar conferences *Duty:* he led these children from stage to stage through the ranks of all those who do their duty, and whom he thus classed in a magnificent hierarchy — the honest man, the man of honor, the magnanimous man, the hero, the saint! But lassitude and suffering had already forced him to discontinue confessing the pupils, which he looked upon as one of his dearest and most sacred duties.

[2] Montalembert, *Memoir of the Abbé Lacordaire,* Engl. tr., p. 286.

Another biographer[3] adds some informing details to the sketch by Lacordaire's lifelong friend:

> On one occasion Lacordaire told a young preacher who made his gift of improvisation too much an excuse for idleness, that he always took a week to prepare his school sermons, and it would seem that their effect upon the young hearers was striking. The boys always looked forward eagerly to Lacordaire's sermons, and often left the chapel moved to their heart's core, lifted out of themselves. In many respects his influence over them reminds one much of that Dr. Arnold exercised over a similar congregation. He worked upon a regular plan, treating of Christian life and its foundations — prayer, penitence, etc. The general sketch of his courses has been found, but merely as a sketch, in no way filled up. Besides this he gave himself freely to all who liked to seek him as a confessor; his door was always open to his boys, and no occupation, however pressing, but was gladly laid aside to listen to their difficulties and troubles.

Lacordaire "always took a week to prepare his school sermons"—and this at the age of fifty, after a life of eloquent sermonising. Withal, he seems to have spoken very gently to the young preacher who prided himself on a supposed gift of improvisation and made this an excuse for idleness. An exceedingly preoccupied man and school executive himself. Lacordaire would not improvise.

We can only lament that nothing remains to us as a model of these school sermons except a mere sketch, in no way filled up, of the regular plan he had plotted for his discourses. Lear couples the name of Dr. Arnold of Rugby with that of Lacordaire. We have a volume of Arnold's *Rugby Sermons*, and must regret the lack of a volume of Sorèze Sermons. Lear supposes the ages of the boys in these two schools to be about the same. Perhaps Sorèze and Stonyhurst would be fair comparisons in respect of the varying ages of the pupils who would hear sermons in the chapel, and fortunately we possess a volume of Father Purbrick's sermons to the boys at Stonyhurst, under the title of *May Papers: or Thoughts on the Litanies of Loreto*.

While the range of ages at Rugby or Sorèze would be almost equal to that in the parish schools, it would cover more rapidly

[3] Lear, *Henri Dominique Lacordaire*, p. 299.

maturing powers than we find in the children attending their Mass in church. Difficult as Lacordaire esteemed the task of preaching to his boys, we may fairly conjecture that a still more difficult task confronts the priest who must preach at the Children's Mass. What common address will be both intelligible and fruitful to children ranging from six to fourteen years of age? What vocabulary is possessed equally by them? What mental powers are equally developed? How shall we speak in a language intelligible by children of six years, and not offensive to those twice that age? What plan, what divisions, what illustrations, what kind of truth can appeal in some measure, at least, to the interest of all? And all must be interested, if the sermon is to be profitable to all; and the interest must be maintained throughout. Children can not be expected to concentrate their attention, as their elders can be and are expected to do, on matters of greatest importance to them, merely because of the importance. Children must be interested actively in what we tell them, quite apart from the importance of the matter.

Confronted with a congregation of school children at such varying stages of mental development, what shall the preacher do? Can an "average" be struck? The suggestion has been made that a sermon addressed to children of eight years would appeal to the sympathies of children from six to twelve years old. While memory is said to be the predominant faculty in children of ten to twelve years, and imagination rules those of younger age, the abstraction required for reasoning belongs to a more advanced maturity. If we should take nine years as an average, and speak to children of normal intelligence at that age, our sermon should appeal largely to the imaginative powers, make but slight demand upon memory, and eschew abstract reasoning entirely. Facts and truths will be stated confidently, without argumentation. Stories embodying simply and with great obviousness a single moral will be told without overmuch detail. Familiar words, whether brief or polysyllabic, alone will be used.

It may be that the young king, Louis XV, was precocious. He was just eight years old when Massillon, by direction of the Regent, delivered before the kingly child the series of Lenten discourses that received the name of *Le Petit Carême.*

Massillon must have had good insight into the psychology and pedagogy of young children, for his discourses are considered well adapted to the intelligence of the young king. But another curious and suggestive fact emerges from this incident in a very great preacher's life. His sermons of this "Little Lent" became popular everywhere. He did not indulge in "baby talk", he did not use only "words of one syllable". Speaking of his homiletic language, Fernand Cabrol, O. S. B., declares[4] that "it is rich, polished, chaste and harmonious, marked by an unfailing smoothness and elegance", and forthwith adds to this general appreciation the particular statement: "We know that Voltaire made *Le Petit Carême* his bedside book."

It is comforting to a preacher to reflect that a well-prepared sermon to even young children will be relished by their elders of any age, of any station in life, of any culture how refined soever. It would be pardonable diplomacy occasionally to utilize the presence of any children at a Mass for adults, to direct the whole sermon formally to them, with apologies to the grown folk, who would meanwhile listen with avidity to simple explanations of Catholic doctrine and moral without any feeling of humiliation such as might arise if the sermon, equally simple and explicit, were formally addressed to them. The same tactics might be used at the Mass for children. The self-satisfied boys and girls of twelve to fourteen might be pleasantly asked to tolerate words addressed to their much younger brothers and sisters, and—with their *amour propre* satisfied—would listen attentively to a well-prepared sermon formally addressed to the younger folk.

Now Lacordaire and Massillon were men of rare culture and rare abilities both executive and homiletical. They succeeded admirably in speaking to children. Meanwhile, it would appear that we should consider them very exceptional in this success, if we may credit the two authors whom I shall now quote. Broadus[5] remarks:

> Every one notices how few persons succeed decidedly well in speaking to children. But many preachers possess greater power in

[4] Cabrol, *Introduction* to O'Mahony, *Great French Sermons.*

[5] Broadus, *Preparation and Delivery of Sermons,* p. 109.

this respect than they have ever exercised, because they have never devoted to the subject much either of reflection, observation, or heedful practice. Examples may be found of men who for years considered that they had no talent for speaking to children, and whose attempts were always comparative failures, and yet who afterwards became very popular and useful in this important department of preaching. There are others, however, who have had great success with sermons to children.

Moore[6] expresses the same thought, but enters into detail in the endeavor to account for the common failure:

No doubt the failures in addresses to children are more frequent than the successes; but most commonly, as we believe, from one cause. The men have never laid themselves out to succeed. They have thought that the process of descending to the lower ledges of childish thought must follow the facile laws of other descents; have allowed themselves to imagine that the entire difficulty was a mere affair of the spelling-book, and that if they kept from the use of any long or hard words they might be quite sure of being understood. But no supposition can be more fallacious than this. If the line of thought be simple, and the method of illustration lively, and the images and appeals and arguments be all in unison with the mental habitudes of childhood, the preacher of a sermon to children may be betrayed into the use of a hard word here and there with very little prejudice to the understanding of his subject, and with none whatever to the general interest of his address. But let this special adaptation to the mental organization of the young be overlooked, and what will be the consequence? Why the speaker will not have gone on far before on the countenance of all present will be seen nothing but blank, vacant, uneasy listlessness. He perceives that with all his picking of "small words" he is too high for them. He has been putting matured thoughts into children's language. And the things agree not together, any more than would a piece of new cloth when sewed on to an old garment. And so, in despair, he betakes himself to the other extreme, tasks his inspiration to supply him with some extemporaneous juvenilities, when in all probability he will stumble upon illustrations intellectually on a par with those of "the indestructible primer", to the wonderment, it may be, of the very infantile section of his auditory, but to the offended and sublime disgust of every child above six years of age.

[6] Moore, quoted by Kidder, *A Treatise on Homiletics*, p. 290.

His counsel to such preachers is only a corollary to the hard and patient and loving labor of men like Lacordaire and Massillon in their preparation for preaching to children. He continues:

To come down to the intellectual processes of children, therefore, we repeat, is no "*facilis descensus*". A man must read books for it, study minds for it, write carefully for it. He may dispense with his manuscript in delivery; but he will not, in preparation, do wisely to dispense with his pen. Especially should he guard against being *too* juvenile. Children are more sensitive even than the poor to condescensions of this sort, and therefore, in preparing his subject, the preacher should have before him some model mind. A sermon addressed to the average intelligence of children, say at the age of eight years, would take in as wide a range of mental sympathies on either side the line as sermons of this kind are expected to influence. Such sermons, judiciously managed, will interest others besides children, especially the *poor,* who always like illustrative preaching better than any other; and *parents,* who are not sorry, by means of these addresses, to learn how to become teachers themselves.

Lacordaire was fifty years old, Massillon was fifty-five, when sermons to children were undertaken by them. Of Lacordaire's eloquent discourses to his beloved "children"—the word used by Montalembert for the pupils—we have nothing extant save a sketchy plan of the proposed series of sermons. We are more fortunate in respect of Massillon's sermons delivered to a nine-years-old king. *Le Petit Carême* proved to be his most popular work. The earliest edition of his complete works (Paris, 1754) begins with *Le Petit Carême,* and prefixes to that volume a *Preface* giving both a general estimate of his powers as a pulpit orator and a particular appreciation of his pedagogical instinct as illustrated by the sermons in that initial volume. It may be desirable to quote from this portion of the Preface:

In 1718, when bishop-elect of Clermont, he was assigned the task of preaching the Lenten Course before the king, who at that time was entering upon the age when reason was beginning to develop. He considered that upon this occasion he should preach for the prince himself and instruct him in the duties of royalty. But for that purpose it was necessary that the sermons should be wholly different from those he had preached up to that time, which, in respect

both of matter and manner, would not be suitable for a young prince of nine years. He thus invented, as it were, a novel sort of eloquence. Style, instruction, everything was adapted to the age of the youthful monarch. He filled the style with greater vivacity and charm, giving it a florid and withal something of an academic character. The instructions, relieved of the dryness of reasoning, comprised maxims on the duties of princes, expressed in few words but presented in such a way as to make a lively impression on mind and heart. This style and this manner of instructing were something entirely new for Father Massillon, and yet six weeks sufficed for composing these ten sermons, so admired, so praised, which give in summary all that should a prince cherished alike by God and man, and which were often interrupted either by applause or by the sighs of his august auditory.

One should wish to know more accurately whether the "auditory" refers not alone to the high personages of the court who, with the king, heard these Lenten discourses, but as well to the king himself. Did the young king initiate or join in the plaudits and the tears? It was assuredly an amazing triumph of pulpit oratory for Massillon if he succeeded thus in reaching the mind and the heart of such a little boy of nine years.

Two things would make us think so. First, there is the testimony of Mr. Trumbull, who as a child was doubtless above the average of his compeers in mental alertness and probably in pious attentiveness. In his work on *Teaching and Teachers*[7] he recalls the devoted but unpedagogical efforts of one of his teachers in Sunday-school:

A scholar may be as ignorant of the truths which his teacher has repeated to him plainly, and pressed home on him individually, many times over, as was ever a passive listener in the congregation to a preacher's words from the pulpit. I, certainly, can testify, out of my personal experience, that one of the godliest and most learned men who ever occupied a place as a Sunday-school teacher was a marked illustration of failure just at this point. That man was a distinguished jurist; one whose praise was in all the churches—and whose memoir is in the Sunday-school libraries. He prepared himself most elaborately on his lesson. He came to the class with full notes. He talked wisely, plainly, directly, from the beginning to the

[7] Trumbull, *Teaching and Teachers*, p. 12.

end of the lesson-hour—although commonly with his eyes closed, and always without asking any questions. He taught much by his punctuality, and his fidelity, and his Christ-like spirit—in their admirable example. He was loved and honored by his class; and he is remembered by his scholars gratefully. But if he ever taught a single truth by his telling it in that class,—here, in my case, is one scholar who is not aware of it. I do not recall a single fact, a single precept, a single doctrine, taught directly by the words of that Sunday-school teacher. Nor is this a solitary or an extreme case in illustration of the fact that telling a thing in a Sunday-school class is not teaching that thing (pages 12-13).

The writer is making a distinction between effective teaching and that kind which approximates to preaching or is virtually identical with it. He argues that if a sermon is effective it is because of something more in the preacher than the purveyor of information concerning faith and morals. The learned and conscientious judge of whom he speaks practically delivered a well-thought-out "instruction". His platform was a pulpit, his class was a congregation. His cherished memory indicates that he did much good to his pupils, because he lodged in their minds a living example of fidelity to his self-assumed religious obligations, a picture of scholarly and gentle life, albeit no impression was left or, apparently, made by his earnest efforts to impart to them truths of faith or principles of conduct. One is tempted to wonder if that was the effect which Massillon achieved with the young Louis XV.

The second instance worth citing here is that of Dr. Arnold, the learned and successful executive of Rugby. Broadus names him prominently amongst the few preachers to children who made a success of that special office. He left behind him at least one volume of Rugby Sermons. Was he able to adapt his argument and his words to the minds of his young pupils? Fortunately, we have an enthusiastic chronicler of the effect produced by the twenty-minute sermons preached in Rugby chapel on Sunday afternoons to a congregation of three hundred boys. It seems that he was able to drag these boys out of themselves, willingly or unwillingly. But what formal truths did he make a part of them? Tom Brown is our chronicler:

We couldn't enter into what we heard; we hadn't the knowledge of our own hearts, or the knowledge of one another, and little enough of the faith, hope, and love needed to that end. But we listened, as all boys in their better moods will listen (ay, and men too, for the matter of that), to a man whom we felt to be, with all his heart, and soul, and strength, striving against whatever was mean, and unmanly, and unrighteous in our little world.

Dr. Arnold made a living picture that appealed to the imaginations and emotions of the boys. They were impressed by the "tall, gallant form, the kindling eye, the voice—now soft as the low notes of a flute, now clear and stirring as the call of the light-infantry bugle—of him who stood there, Sunday after Sunday, witnessing and pleading for his Lord, the King of righteousness and love and glory, with whose spirit he was filled, and whose power he spoke." That picture appealed to the chivalrous in a boy's nature:

> It was not the cold, clear voice of one giving advice and warning from the serene heights, to those who were struggling and sinning below, but the warm, living voice of one who was fighting for us by our sides, and calling on us to help him, and ourselves, and one another. And so, wearily and little by little, but surely and steadily, on the whole, was brought home to the young boy, for the first time, the meaning of his life—that it was no fools' or sluggards' paradise, into which he had wandered by chance, but a battle-field ordained from of old, where there are no spectators, but the youngest must take his side, and the stakes are life and death.

Arnold was able to stir up enthusiasm and to line up the boys, on the whole, although slowly, against whatever was "mean, unmanly, and unrighteous" in their little world. This interpretation of the Gospel message seems rather vague to the Catholic mind. Meanness, lack of manliness, are the opposites of certain natural virtues. Unrighteousness is an exceedingly general term. What specific virtues was Arnold enabled by his skill and most patient efforts to present clearly to the apprehensions of his pupils and winningly to their hearts?

Thomas Hughes gives us a picture of the Rugby of Dr. Arnold's days. It happens that Monsignor Benson gave us a picture,[8] in his *Confessions of a Convert,* of the Eton he knew

[8] Benson, *Confessions of a Convert,* p. 21.

as a boy. The chapel sermons were not notably successful, although now and again "one clerical master in particular would make an honest attempt to appeal personally in a sermon to the consciences of his hearers, especially on the subject of purity. Now his hearers, in the main, had no common code on the matter at all. . . . These appeals, therefore, from the pulpit, made usually with a great deal of sincere ardor, were merely looked upon as slightly absurd. The authorities had their view on the subject, of course—we knew that— and we had the other. No kind of impression, therefore, was ever made by these fervent discourses—*since the preacher was nothing of a real orator*—and no comment ever uttered upon them except an observation, perhaps, that 'A— seemed very excited to-day.' In a word, such warmth of feeling upon a subject on which our minds were completely made up, one way or the other, seemed to us to be slightly bad form. In any case, too, it was not a subject for public discussion."

I have italicised the reason assigned by Monsignor Benson for the astonishing lack of success even of the fervent appeals made to the boys. "The preacher was nothing of a real orator". He could not convey to his hearers the sense of earnestness experienced by himself. And meanwhile the sermons appear to have been largely appeals, not instructions. These latter things are ordinarily tiresome to boys, however well illustrated and enforced by anecdotes and examples. But warm appeals usually capture their imaginations and rouse their emotions. Benson attempts an explanation of the total failure to impress the boys (page 22), but we suspect that an Arnold could have brought the Etonians, slowly but surely, as Hughes puts it, into a better attitude toward their little world and the duties it laid upon them.

How shall we hope to find the secret way into the minds and hearts of the young? One priestly heart[9] declares that he found it at last:

[9] Dupanloup, *Entretiens sur le catéchisme,* gives (pp. 588-611) a letter written by an unnamed priest to a friend, describing his experiences as a catechist at Saint-Sulpice. He was much discouraged by his lack of success in an instruction on the Four Last Things, which was practically four homilies indifferently received alike by his pupils and his confrères. The extract which I quote (p. 595) intimates both the depth of his discouragement and the exaltation of spirit that ensued upon finding the fragmentary notes of M. Teysseire, the most esteemed of all the catechists at Saint-Sulpice.

My discouragement, however, did not last long. Something strange and wholly unexpected happened which exercised on my life, both as Catechist and as Pastor of souls, one of those decisive influences such as are met with only two or three times in life. The truth is, that if I then had a great desire to do well, I hardly knew how to proceed. I had not the catechetical sense, or if I had it in some little measure in my heart, I did not have it in the understanding. When addressing these dear children I constructed phrases, my rhetoric veiled the clearness of my instructions, extinguished at least half of the fire and unction of my little homilies. I was afraid of being too simple, too familiar. I ornamented my style; in a word, I "wrote". Through youth and inexperience, we generally fell into either of these faults: our style of speaking was either too familiar or too ornate. As for myself, in trying to avoid the first of these excesses, I fell into the other, and sometimes took a declamatory tone—the worst thing in a Catechism. This is why, instead of giving a clear, simple, strong instruction on the Four Last Things, I had given four exhortations that I supposed to be eloquent, but which were without solidity and without fruit.

That was my state, when happily I came upon a man who gave me the understanding that I lacked, a man who was not then living (having recently died at the age of thirty in the odor of sanctity) but whose voice had sounded in my ear and pierced to the depth of my soul in my early childhood and in this very chapel: I have already referred to M. Teysseire, and it is of him that I speak here. He it was whose accents, recovered after his death in some writings, were to me like a revelation, and if I have become something of a Catechist, I owe it to him. This is how it happened: the circumstantial account is singular, but it will interest you, my dear friend, as it does me greatly.

At the Grand-Séminaire, I lived in a little room now destroyed, but then facing the street of the Pot-de-Fer. To get there, I one day was passing through a long and dark corridor in which one of my fellow-pupils had placed the sweepings from his room. In the darkness, I struck my foot against them, and bending down I perceived in the dust some scraps of written paper, rumpled and torn. I took one to the window in the middle of the corridor and tried to read it. The script was very bad and very difficult, but it seemed to deal with the Catechism, and as this interested me, I got some other pieces in order to decipher them. In fact, they were fragments of familiar instructions, counsels for First Communion, stories told to children, parables, some homilies. I read them all; for I found in them such charm of speech, such language, such a love of childhood, so vivid and sweet a light thrown upon that age, an artlessness of

sentiments at time so ravishing, that I stayed to read, leaning against the casement in this corridor, and when I discovered that I had made a rare find, I went back to the heap of dust, searched it thoroughly, took all that remained of these strange scraps of paper, and carried them to my room to read and consider them at my leisure.

From that day on, 't was ended. I had found the sense I lacked. The pearl of the Gospel was there, and I should have sold everything to own it. Nevertheless, through a just feeling of delicacy, I went to find the man at whose door I discovered these papers, and I told him how much I prized them without knowing whose they were. He replied immediately: "They are old notes of M. Teysseire; they are indecipherable, unconnected; do what you will with them." And he gave me all the rest that he had. They were a fortune to me.

It is a pleasant thing to contemplate—this overflowing joy at finding the fragmentary, crumpled and ill-written notes of a great catechist. That joy overflows into more pages than I may venture to quote here. Suffice it to say that the notes disclosed such fundamental things as these: That tenderness of heart shall be allied with mental vivacity, sublimity and depth with simplicity of diction and amiability of manner; that a false idea of "rhetoric" must be replaced by directness, simplicity and unction. All this will lead us into the way toward the mind and heart of a child.

H. T. HENRY.

THE ARCHBISHOP'S POCKET-BOOK.

XII. EPISCOPAL RECOMMENDATIONS.

WHILE His Grace was at the summer house engaged in drafting the regulations for the government of the seminary, quite a number of visitors who called at the cathedral were unable to reach him.

"The Archbishop is absent, sir," was Tom Burns's stereotyped answer to all inquiries.

"When will he return?"

"That is quite uncertain, sir. He left no word. If you have important business, sir, a note might be left with the vicar general."

"Can I see the vicar?"

"He is busy just now, sir, but if you leave a message he will no doubt give it his early attention."

Tom's business was to put people off. If they actually had to see either one of the authorities for whom they inquired, it could of course be managed. Those whom His Grace wanted to meet were invited to the country house where he was staying. Father Martin went there periodically to keep his superior informed about matters which required his personal attention.

Among the callers who insisted on waiting until Father Martin could see him was a professor from England. He had called before. To-day his visit was timed close on to the dinner hour. As he carried a handbag, the vicar invited him to stay for the meal.

The stranger was an interesting personality—interesting to Tom, who had met him at the door and catechized him. To him the professor had revealed that he was the bearer of important documents for the Archbishop's information. Tom could not resist the temptation of being of extra service at table.

During the meal it developed that the guest had written a book. It was not yet published, for it wanted an Introduction or Foreword from some dignitary of the Church in the States to make it properly appreciated. The Archbishop was the one preferred for this purpose by the visitor.

The title of the volume was to be, as Tom gleaned from the dinner talk, *The Preservation of Blindness.* It seemed a bit odd. But the emphasis laid upon its repetition when the vicar asked, "Do you mean the *Alleviation of Blindness?*", assured Tom that he had heard rightly.

It was a new theme, as the professor explained; and intended to combat a growing evil in human society. There were innumerable benevolent societies and national committees, organized for the prevention and cure of blindness. There were schools in which the blind were being taught the means of acquiring the knowledge which was ordinarily obtained by the use of the eyes. But there had never been any systematic and organized effort to propagate the benefits of blindness. It was a new thought, and the professor claimed exclusive copyright for the exposition set forth in his book.

Those who knew the vicar, and could read his countenance, might have detected an amused smile in that benevolent face.

But he expressed neither surprise nor opposition. Instead he invited the guest to explain the theory advanced by him.

It appeared that the arguments on behalf of the new culture aiming at the preservation of blindness were quite reasonable, if not absolutely indisputable. People not only saw a great deal too much for their ultimate good, but the present age fostered a tendency in this direction which was fast becoming a national disease. The symptoms of the fever to hunt for shows, and to go sight-seeing, were in evidence everywhere. Old-fashioned gatherings around the family hearth, the genial four-handed card parties in the smoking-room, the regular attendance at the concert or the Shakespearean drama—these healthy modes of recreation, after the day's work, were being replaced by frivolous exhibitions on the screen, produced by mechanical devices. They thus eliminated the stimulating appreciation of personal genius, as one experiences it in attendance at the opera, or in listening to a great orator capable of arousing esthetical and intellectual emotion.

It was quite evident, too, that the commercial world was being dominated by this demand for sights, this catering to the external eye, for vast sums were being spent in order to produce glittering effects which had no other purpose than to amuse by optical attraction for the moment. Even learned societies were being drawn into this false method of acquiring knowledge of things which appeal to the sense of sight, but could have no possible moral or otherwise useful effect by which society or the state might be benefited. People were not only abetting but actually spending money in large sums to induce men to sail or fly to the North Pole, where they could not possibly see anything but ice. They would hardly want even to drink it; but it was the fever of sight-seeing, where there was actually nothing worth while that they could not have at home much cheaper and without the slightest trouble.

The truth was, as the professor said, that mankind was getting back to its second childhood, and grown folks like infants in the dark were crying to see something. Meanwhile the morals of the nation were being corrupted. The field of spectacular amusements was under the control of men of mediocre, if not vulgar, tastes, who simply had a knack for contriving mechanical effects. In short, man was being forced

back to a primeval condition, such as that of the barbarian who was attracted by the glitter of mirrors and the variety of bunting. It was this evil of admiring the external in beauty which had brought about the Noachian Deluge, when men who were giants saw "that the daughters of men were beautiful", and apparently saw nothing else.

Father Martin was quite serious when he agreed with the professor. There could be no question about the fact that people were going wholesale to the demnition bowwows by the lure of the eyes. In truth there was the warrant for it in Scripture, and that meant a declaration of infallible authority. It really needed no confirmation from archbishops or even popes. There was our gifted grandmother Eve, at the very outset in Paradise, proving that all the mischief in this world, beginning with original sin, really had its origin in the mistake of letting men and women see too much; they were deceived even by good-looking apples, so long as behind them was the devil in the shape of the serpent, just as he is to-day in the burlesque shows. From Holofernes among the Assyrians, to David among the Jews, even in Peter, a converted Israelite and the first of Christian Popes, we have historical proof that the lack of blindness, utilized chiefly by the Hebrews, was the source and root of all evil. People saw too much.

"Still," queried the vicar mildly, "why stop at confining the youth from babyhood up in asylums where they would be preserved from seeing things? That would of course gradually induce paralysis of the optic nerve which is apparently the shortest way toward preserving blindness until children, like kittens, could be born blind. But what reasons are there for not extending the system to the deaf and dumb?

"What a splendid thing it would be if the evils of the tongue could be exterminated by permanently tying that restless member of the human organism. Think of the peace men would enjoy, if all the women were dumb. Why the men themselves would gradually have to become so too, and the sign language would have to be used from the cradle up. The whole world would eventually and spontaneously enter the Trappist Order where nobody talks. We should be usefully occupied, all of us, in cultivating the land, eating one meal a day, and so we should cut out the bills for meat, fish, eggs,

butter, and sugar, and finally enter Paradise in the highest degree of contemplative perfection. Priests would really have nothing to do but baptize the babies. All the rest would work out automatically until the blind, deaf, and dumb, are rewarded with the Beatific Vision."

Tom was getting anxious about the vicar's faith, and about his own. He looked suspiciously at his temporal patron saint, and then at the hero who was to produce the new book. Both were apparently quite deeply moved by the new light coming from the discussion. The vicar kept right on:

"Can you picture to yourself the condition of the world and of society, when the wailing of babies would cease throughout the land? In truth there would be practically no noise, because, even if there were, you could not hear it. Imagine the improvement in the universal nervous system as a result, with all that the consequent increase of courage and sand and brass implies. You could close at once all the hospitals, not to mention the asylums for the insane. Imagine the saving of taxes, and of doctor bills, and of trouble with nurses who have now to be fairly pampered so as to confine domestic sickness to the patient for whom they are engaged. Professor, you have opened a new path to universal happiness, as well as to distinction as an author and thinker, which marks the future intellectual giant for our American hall of fame."

One of the younger priests who saw the drift of things, and who wished to increase the humor of the situation, observed that it would stop war and the building of armored vessels.

"Yes, and intellectual life would receive a new impulse, since the quiet thus superinduced is apt to promote thoughtfulness.

"And the wealth of the nation would increase without much difficulty, because silence is golden, and all our disasters are due in the long run to inopportune speech or bad tongues."

The professor began to feel that his proposed reform was being unduly overestimated, for he showed some uneasiness when the vicar suggested that the new project would also solve the problem of nationality and different languages in the United States, a problem which had become urgent and was fast leading to legislation restricting immigration.

"You see, we should all have to adopt the sign language, based on conventional figures," he concluded.

"Why, no," interposed the guest, "if people can be educated to become blind they should not need, nor be able to use the sign language."

"O, I forgot, that is so!" rejoined the vicar, in mock seriousness.

"As we see things in England," the professor modestly continued, "the preservation of blindness in a systematic way which is calculated to arouse thought among the people is the plain duty of our leading authorities to-day. You Americans are really a wonderful people. But you have no past, no traditions, no intellectual culture or artistic precedents to guide you. For these things you must look to England. Look at John Milton. Could he have written *Paradise Lost* if he had not been blind? Surely not."

"Might we not go back a bit to Homer or Belisarius?" urged a young Father who thought he should contribute an original idea and keep up the flow of eloquence. When nobody took notice of the brilliant sally he added that we Americans look at the practical side of things. Our main duty was to construct, build railways and such like, which required of course eyesight.

"Building roads? England has roads which cannot be equaled anywhere in the world. Some of the best of them were made under the direction of a famous road surveyor, Metcalf, of the town of Knaresborough in Yorkshire. He was blind from his boyhood on, but the British gratitude of our coachmen has preserved his memory to later generations."

"True, Professor, building railroads is after all a result of mere brain power which does not necessarily require eyes. Columbus might have discovered a way to America even if he had been as blind as a bat. What is needed for true progress is intelligence, spiritual insight rather than material eyesight. We have had a few blind scientists like William Prescott and blind university professors. But we do import them usually from Germany. Perhaps we might do better if we looked more to the home country—England, with its fine old schools."

"Why, there you are right, sir", eagerly said the professor. "Long before you Americans had the—may I say the audacity —of separating from the motherland across the sea, we had a

professor at Cambridge University who was blind. His name was Nicholas Saunderson. Probably you never heard of him in America, engrossed as you are with material things. Well, this professor lost his eyesight before he had attained the age of eleven months. But with the indomitable energy peculiar to the British, he overcame all obstacles to an academic education. In time he attained such proficiency in mathematics and astronomy that he was able to explain Newton's *Principia* in a way which made that great genius really known to the world. He wrote sundry learned treatises on Algebra, Fluxions and astronomical problems, which stand as a permanent record of wonderful British scientific achievement. And all this, mark you, happened before we had our great Blind Asylums in Edinburgh, Bristol, or London, where they now teach all sorts of evasions of the advantages which accrue from native or acquired blindness."

"Yes," interrupted the vicar, "that is where we Americans have helped a bit to promote intelligence and knowledge among the blind."

"I fancy, sir, if you allow me to say it," replied the professor," that you Americans have really done harm by your futile inventions. The so-called Boston Roman type, the Moon system, the New York point type, like the various modifications of the Braille system, with all of which my recent studies of the subject have made me familiar, are calculated to engender in the actually blind a conceit if not pride which is far from beneficial to the race."

The talk was approaching the personal, and the vicar saw that it would be wise to divert attention from the subject of blindness. It was becoming more especially an American defect when contrasted with the superior British quality of intelligent vision. All of those present realized the debt which the citizens of the United States owe to English culture. But there is a certain native pride which seeks to combat assertions of foreign superiority; and of this English commentators have a way of making us aware.

Accordingly after a few good-natured remarks the party broke up. Father Martin suggested that the professor's manuscript be left with the Archbishop's secretary for safe keeping. The attention of His Grace would then be directed more surely

to it; and he would no doubt communicate with the author on the subject.

But the professor preferred to keep it. He would call again when the Archbishop returned, and present his request in person. Later in the day the vicar met Father Bruskens, his Dutch friend, at the bank. They walked home together. It will be remembered that the old priest had been somewhat outspoken in his estimate of the management of the seminary and the position of the professors. The two men understood each other perfectly; yet Father Martin was inclined to jest at the earnest and unceremonious manner of his elder friend, mainly because he wished to draw him out.

"I am thinking of retiring," he said. "When I was chaplain at St. Catherine's there was nothing to worry me. Now there is no end of trouble. The Archbishop wants a man, like you, who will tell him what he ought to know and do."

"The Archbishop knows well enough what to do."

"Yes, when he has the facts. But there's the difficulty. The men around him conspire to keep things from him, or they present them in a way which suits their interests. And as he cannot see everything for himself he is at their mercy."

"Then why don't you tell him? That's your business."

"But I am not sure that I know more than he does. Moreover as the vicar general is a minor part of the Ordinary he is not supposed to know more than his superior. The situation is different with a man like you, who is disinterested and at the same time has opportunity for observing the things about which he talks. The difficulty is to find a man who will say what he thinks when the matter involves criticism and hence reflects on the administration."

"I have some people in my parish who don't hesitate to give me advice and sometimes a piece of their mind, which is not pleasant for a pastor to hear. There must be men like that who, having nothing to expect from the Archbishop, would not object to advising him if they saw anything wrong which he might not otherwise see or become aware of."

"You are wrong in that, Father. When laymen criticise clerical or pastoral action it carries with it the suspicion that they are disgruntled or busybodies who lack the *pietas fidei* which implies reverence for the priestly office. They are

rarely listened to, and if they cannot be silenced they are mostly ignored. In any case, a layman will feel that he is jeopardizing his position and friendly relations if uninvited he finds fault with his priests. He is assumed to interfere with the business of his superiors. Even when his good intention is admitted he is not supposed to be in a position to form a proper judgment or to see things in the same light as his pastor. By the way, that reminds me of a visit we had this morning from a learned professor who has just completed a book for which he wants episcopal approbation. The title of the book is *The Preservation of Blindness.* What do you think of the subject?"

Father Bruskens looked at the vicar: "On the Preservation of Blindness? Good Lord, we don't need any books on that subject. What we want is more sight; for unless we open our eyes wide, we don't see even the things before our noses in full daylight."

"I wonder if you are right. Don't you think that the lust of the eyes is a main source of evil in the world? Why, St. John says so. He is the mildest of theologians; still he is a good authority, I should think."

"Yes, good enough. But he wrote his Gospel for people who have eyes and don't see. He wanted them to see. Why, the whole thing he writes about is light—"In principio erat Lux".

"Well, anyhow, the professor made a good argument for the benefits of blindness, and shows why it should be preserved."

"He is a crank, or perhaps a member of an ascetical order who confounds his rules of perfection with the common sense that bids us restrain the eyes. These saints are all right in their proper niches, but when you let them out, they with their high aspirations get up on a haystack and lose their balance; then they get lost. High places look all right to them, as suitable to start their flight to heaven from, but common farmers, like us, who are used to walking on solid ground, know better."

"You need to read the book before passing final judgment. I shall ask the Archbishop to let you censor it, for the professor wants an approbation, and that requires the usual *Nihil Obstat* from a man like yourself who knows the subject."

"And have you read the book?"

"Not yet".

"What induces him to bring his book to America? Aren't there any fools in England to take up a subject like that and print it?"

"I am afraid not. The professor thinks that the fever of sight-seeing is a peculiarly American disease. Moreover, the field here is larger, so that the book as a financial venture has a better chance."

Here Dr. Norton joined them, and took part in the conversation.

"H'm. The English people don't think much of American intelligence. They believe we have brains only for money-making. You remember the clerical writer who was over here last year to lecture. He had no idea that we knew anything about Newman or the Oxford Movement. Father Horgan invited him for three lectures. After the first the crowd dwindled perceptibly. He talked as if we were Indians who had yet to learn how to spell the name of his hero. Then he asked if his course might not be made more interesting to 'this sort of people' if there were some music with it—a band, playing 'Rule Britannia', to give his hearers some idea of the importance of the subject and its source. Father Horgan said no, and introduced him to the literary society of the parish, where the lecturer was told that the young men had discussed the same topic some time before. They told the visitor that one of their members had written about it, handing him the pamphlet.

"Oh, really. I should love to read it."

When he had read it, probably thinking to find some blunders, he was astonished not only at the originality of thought but at the fine English style.

"For an American it is really marvellous," he allowed, as if he had never heard English spoken by an American before.

"Well," said Father Bruskens, "I don't know much of the fine points of the English tongue. But I suppose we are more given to slang and bad grammar than people from abroad."

"Undoubtedly, because there are three times as many of us, in a country seventy times as large. I doubt whether proportionately the American of to-day is less well read than the

average Englishman. Men educated at the English universities naturally possess and perpetuate a certain academic air. They are the men in England who travel, whereas Americans go about everywhere, and horrify people abroad by their freedom of speech."

"There is another side to this affectation or snobbery on the part of our foreign critics. They ignore the fact that we Americans make our own language out of the English tongue, just as the Britishers made it out of the Saxon tongue. Usage is the law of language; and if we agree that "guess" should mean "think", even when we do not guess merely, we have quite the same right to do so as when the Victorian Englishman makes a "knight" of what in early Tudor days was a serf: or the reverse, when he calls "knave" one who formerly was a healthy boy."

Dr. Norton was a strong home-rule advocate, and had a permanent grudge against British autocracy.

Both prevailed on Father Bruskens to stay for supper, and they came back to the original topic of their conversation about the advantages of preserving blindness among our generation.

"That professor is a goose," he ejaculated. "And he thinks we are the same. But nobody would read such a book."

"Then you don't think the Archbishop ought to write an introduction to it, recommending it, perhaps on Scriptural grounds."

"The Archbishop will do no such thing, I am sure. You ought not to ask it of him. Send that professor for observation to some insane asylum. That's the place for people like him."

"You are too severe, Father Bruskens. Besides, we have not seen the manuscript. It is difficult to form a just estimate from the general purpose and outline of it as gleaned from a brief conversation. It is probably all right, although I doubt that His Grace will, on principle, sponsor the theory. He is averse to advertising his patronage in that way, and the professor will have to apply to some other prelate."

"He will find plenty of them ready enough to make fools of themselves for the mere purpose of seeing their names in print."

"Not so easy, Father Bruskens. The professor has probably an introduction or the approval of his own Ordinary. Doesn't the Church law have rules to that effect?"

There were others of the Catholic clergy present, but Dr. Norton was something of a canonist. As the appeal was made apparently to him, he replied:

"You mean for the printing of his book in America? There are laws, and there are cautions and courtesies in such matters. What we call the "Imprimatur" or "Imprimi permittitur" by ecclesiastical authority, does not necessarily mean approbation or commendation of the contents of the book which bears the permission to print. It simply attests that in the opinion of the Ordinary such writing contains nothing offensive to faith and morals. Am I right, vicar?"

"Assuredly. The Bull *Officiorum ac munerum* demands that writers obtain previous examination for all books or writings which treat of Sacred Scripture, Dogma, Moral Theology, Ecclesiastical History, Canon Law, Ethics, and in general of matters touching religious interests."

"Are not we secular priests obliged to obtain approval also when writing on secular subjects?" someone asked.

"Quite so. As a mark of respect and to prevent the possibility of bringing the authorities of the Church into needless controversies and critical polemics. Hence editors of not only diocesan but of non-religious journals require the consent of their bishop to direct or actively engage in such work."

"But if the work in question happens to be edited or published or printed in another diocese, as is frequently the case with important works issued by leading publishers in the metropolis, may not the "Imprimatur" be given by the Ordinary of the place where the work is printed or where it is published?"

"Yes. But even in these cases courtesy and good understanding between bishop and priest call for at least tacit consent.'

"What if the Ordinary forbids his priests to write? Does this hinder them from publishing in another diocese?"

"Not if they obtain the "Imprimatur" of the Ordinary of the diocese in which the matter is published or is printed. The Church very wisely guards the rights of her subjects from

being withheld by personal prejudice or partisan views. A bishop may for instance have peculiar political, economic, social, scientific views, the free expression of which is part of the prerogative of American citizenship and from which anyone of his subjects may differ. He may also have a feeling of dislike for the person of this or that member of his clergy, and find himself justified in curbing or controlling as well as directing the writing and publishing activity of his clergy. Such an arbitrary exercise of power would naturally paralyze one's legitimate industry, should it imply criticism of patent defects casually tolerated or encouraged by authority. All this is foreseen and provided for by the legislation which permits diocesan priests to publish under the "Imprimatur" of another bishop."

"But what protection would a bishop have in such cases if his clergy were to avail themselves of the prejudices of an outside Ordinary to make themselves obnoxious to their own superior?"

"Simply, the protection of Canon Law which ordains that no bishop shall give his "Imprimatur" to the work of any priest outside his own diocese, who has not previously and expressly stated in his request for the permission to publish, that his own Ordinary has or has not approved the work or the publication of it. The bishop, knowing the objection, the details of which he should obtain from the objecting prelate, would hardly assume the responsibility of overriding the opinion of his fellow bishop in such a case, unless he realizes that there is a lack of justice against which he is prepared to defend his own approval if appeal is taken to higher authority."

Father Bruskens thought the Church wonderfully wise in making her laws. She has of course the experience of nearly two thousand years in such matters.

"Why," asked one of the younger curates present, "is the Index law as old as that?"

"Not the Index law which demands the episcopal "Imprimatur". That came naturally with the invention of printing. Alexander VI, next Leo X, and after that the Council of Trent required it for all books without exception, religious or profane. The Pontiffs started from the principle that the diffusion of letters was a sacred trust to be used for the propa-

gation of truth in the natural as well as the supernatural order. Gradually, however, this attitude was relaxed amid the multiplicity of publications and the opposition of writers who, under the plea of individual liberty and reform, claimed immunity from control by the authority of the Church.

"And in its place they found themselves eventually handicapped by a new and secular censorship which became at times absolutely intolerant of any expression of opinion short of that sanctioned by the powers actually in control of the civil government."

"Well, we might be benefited by a little curbing of it in some directions, and an extension in others," said Father Bruskens.

"Why, what is wrong with the present legislation?" asked Father Martin.

"The legislation is all right. But some of the bishops need more," said the Dutch priest.

"Wait a minute, Father Bruskens. We have laws enough; more than we can really observe without getting flustered occasionally—why ask for more?"

"More for the bishops, I said. Or perhaps I am wrong. What I mean is that a good many of them seem to have no respect for the laws unless they have made them themselves. Great Scott, it is a scandal the way some of them ignore the—I was going to say the Ten Commandments. But then that hits us all."

There was general merriment. Father Vicar always took delight in drawing out the good old Dutchman. So he said:

"Now you have struck the right key. What we need is a new treatise in theology dealing with the problem of how to increase blindness in the present generation, including bishops and clergy."

"What I mean," the old gentleman smilingly contended, "is that there ought to be some law to muzzle bishops as well as other people when they write too much, for that is really what I have in mind. You pick up a catalogue or circular or advertisement and you find episcopal recommendations galore, for anything under the sun, from a collar button to a new religious order or a loan association that wants 'to do' the clergy. Once in a long while you find a bishop writing a

pastoral letter, and even then it is generally nothing more than a collection announcement or an architect's description of what he means to build, to prove that immortality is not confined to ordinary sinners. Some of them like to write prefaces to books. It argues for the reading habit. So I am sure that professor friend of yours will find some bishop to recommend his book on the Preservation of Blindness."

"Father Bruskens", said the vicar apologetically, "you are an anarchist. Let the bishops alone. We are glad to have them, for without them we would all be Protestants or pagans."

"That's so. Probably I talk too much. It's my way. We Dutch folk are used to plain language. I spoke out to the Archbishop the other day."

"Well, we are glad to have that too. There are things that superiors will never find out unless some one talks plainly or unless an accident brings things to their due notice. Honesty and courage are not always found together. I am sure the Archbishop is anxious to have you speak to him as plainly as you did. Nobody else would do it as well."

"Why cannot you tell him, as I said before, what he ought to know?"

"I am not sure that I know as much as you do. Moreover, I have to live with the Archbishop. You see, that has to be considered. If I want things myself," he added laughingly, "I have to keep on easy terms with His Grace. If I put him out of humor by raking up things when he is not prepared to hear them, the light may turn to lightning. There is a limit to the appreciation of truth in the best of us. But with you it is different. You can run away and forget the thing over a pipe in your pastoral den, whereas a vicar general—well, he is a sort of door mat, that has to be in its place, especially in bad weather, and gets the service of the feet even though the letters *Ave* are woven into it."

[TO BE CONTINUED]

Analecta

EX ACTIS PII PP. XI

EPISTOLA

AD EMUM P. D. IOANNEM TIT. S. PANCRATII S. R. E. PRESB. CARD. BONZANO, QUEM LEGATUM MITTIT CHICAGIAM AD CONGRESSUM EUCHARISTICUM UNIVERSALEM VIGESIMUM OCTAVUM.

PIUS PP. XI.

Dilecte fili Noster, salutem et apostolicam benedictionem.— Conventum omnibus ex gentibus Eucharisticum, proximo mense habendum Chicagiae, in urbe Foederatarum Americae Civitatum, cum ob amplitudinem opulentiamque admodum nota, tum catholicorum numero studioque florentissima, ut ipse non modo tuae dignitatis splendore illustres, sed etiam, quod pluris est, ut, Romani Pontificis personam sustinendo, sancte modereris, Legatum te à latere Nostrum, quemadmodum haud multo ante monuimus, harum fide atque auctoritate Litterarum, renuntiamus. Facile equidem prospicimus, te, ad gravissimi muneris perfunctionem destinatum, ingenti cum gratulatione ac plausu in illa immensitate regionum exceptum iri, cum praecipue ob eam, qua Nostri ex America filii Nos prosequuntur, plenam reverentiae voluntatem, tum iis quoque de causis, quae ad te Nos deligendum impulere. Vidêris enim, illuc traiiciendo, quasi civis ad cives redire, quibus quidem tuâ praesentiâ ductuque diu, cum Apostolicam illic legationem

obires, frui licuit et multiplicibus tuae pietatis exemplis recreari. Eiusmodi profecto eventum, de quo rationem aliquando habendam in ipsis Foederatarum Civitatum annalibus iure meritoque arbitramur, tali affertur magnificentia apparari —curante potissimum Purpurato Patre qui archidioecesim illam tam digne regit ac sollerter,—ut superiorum Conventuum gloriam huius gloria aliquantum obscuratura videatur. Quod quis aut doleat aut moleste ferat, si quidem externae celebritati, utique maximae, haud impares christianae vitae fructus adiungantur, et iuniores populi senioribus nullo pacto in divinae caritatis agnitione cultuque concedant? Ecquid, provecta iam nunc horum ordinatione ac temperatione congressuum, sperare hodie ex Chicagiensi non liceat, quando ab Eucharisticis Canadensibus coetibus, abhinc annos undecim Marianopoli actis, tam insignis in omnem septentrionalem Americam vis beneficiorum influxit, multo uberius ibidem christifidelium in Eucharistiam sanctissimam religione aucta? Etenim iam tum pius mos est passim inductus, fitque hodie usitatior, unius horae spatio adorandi colendique communiter Augustum Sacramentum, semel in hebdomade vel in mense publicae venerationi propositum: ex quo fieri oportuit, ut populares non pauci divino epulo crebrius ali assuescerent. Verum, fore ut proximus, cui, dilecte fili Noster, praeeris, Conventus omnibus salutaris quam maxime exsistat evadatque communi, vel hominum a catholica unitate seiunctorum, admiratione dignissimus, inde etiam coniici potest, quod, cum is in Foederatis Civitatibus primus habeatur—in iis, inquimus, Civitatibus, quas fere bis centies catholicorum centena milia incolunt—ingens Chicagiam horum coibit multitudo, praeter eos plurimos, qui cum ex frigentissima Alaskae plaga et reliqua America, tum ex regionibus Europae paene omnibus, tum etiam ex Sinis, ex Iaponia, ex India, ex Africa aut singulatim aut gregatim conventuri perhibentur. Quae vero, dilecte fili Noster, in coetibus referenda disceptandave proponuntur, nosti idcirco Nobis vehementer probari, quia, cum ad christianam vitam Eucharistiae cultu usuque consecrandam alendamque unice omnia ac singula, etsi varia ratione, pertineant, eo demum evadunt, ut homines arctius interiusque cum Christo coniungant et de ipsa Christi vita vivere iubeant. Recte haec quidem cogitata atque ad communem disputationem proposita; oportet

enim in singulis excitari illam quam mysticarum rerum scriptores *interiorem vitam* appellant. Quae cum sit "conversatio . . . in caelis", eademque, quo plus ardet caritas vel defervescit, eo magis valeat vel remittat, patet omnino, ipsam ex Eucharistiae Sacramento pendêre, quod quidem natura operaque sua illuc potissimum spectat, ut caritatem in anima augeat animaeque cum Deo communionem perficiat. Interioris autem vitae exercitatio quibusnam nutritur crescitque artibus nisi orationis spiritu, nisi altiore animi cultu, nisi nostra ipsorum devotione quadam et abnegatione? Quid vero haec efficiat omnia, nisi intentior sacrae cenae participatio, in qua Christus Iesus a terrenis nos rebus ad superas, suae bonitatis suique amoris dulcedine, trahit atque evehit, vitaeque suae eucharisticae exemplis facit, ut eius, similitudinem arripiendo, sanctitatem imitemur? Atque ex eiusmodi hominibus, qui, etsi forte caelestibus assueti dapibus, interiorem tamen aut neglegunt vitam aut metuunt, quid facias nisi christianos quosdam virtutum robore destitutos atque ad propugnandum pro sanctissimis rebus parum idoneos? Num per eos ipsos militiam, qua gloriatur Ecclesia, beatorum sanctorumque caelitum augeas? Ac semet ipsos nonne fallunt, qui putant posse se, sui oblitos suaeque perfectionis indiligentes, solidas afferre rei catholicae utilitates proximorumque emendationem curare aeternamque salutem? Haec quidem cupimus ut attingas atque explanes, dilecte fili Noster, cum, pro tuo munere, universum coetum auspicando alloqueris; at alia quoque volumus, caritati eorum, qui Chicagiam per eos dies celebraturi sunt, Nostris verbis commendes. Dicimus expetendum promovendumque dissidentium fratrum ad Romanam Ecclesiam reditum, "ut omnes unum sint"; sacras dicimus Missiones multo latius proferendas, ut templa et altaria Christo sub specierum velis latenti, per terras nondum suavi eius iugo subactas, multiplicentur novique Eucharistiae adoratores veteribus accedant. Iter igitur, ad Nostri expletionem mandati, dilecte fili Noster, confidenter ingredere cum probatissimis iis, quos, ut Cardinali Archiepiscopo et civitati gratificaremur, tibi socios adiunximus, et vota atque omina laeti exitus Nostra cum Chicagiensibus civibus cumque advenis universis communices. Doceto item eos omnes, quamquam doceri opus fortasse non est, quo divinae Eucharistiae et arctius adhaerebunt et maiorem honorum

copiam privatim publiceve deferent, eo cariores Christi Iesu Vicario futuros, qui ipsos non una de causa iam caros habet. Caelestium interea luminum donorumque auspicem, paternaeque benevolentiae Nostrae testem, tibi, dilecte fili Noster, dilecto item filio Nostro Cardinali Chicagiensium Archiepiscopo iisque universis qui Conventui Eucharistico adfuturi sunt, apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XVIII mensis maii anno MDCCCCXXVI, Pontificatus Nostri quinto.

PIUS PP. XI.

SUPREMA SACRA CONGREGATIO S. OFFICII.

AD OMNES LOCORUM ORDINARIOS CUM APOSTOLICA SEDE PACEM ET COMMUNIONEM HABENTES: DE CREMATIONE CADAVERUM INSTRUCTIO.

Cadaverum cremationis praxi nonnullis in regionibus, posthabitis iteratis Sedis Apostolicae in contrarium declarationibus atque ordinationibus, in dies, ut relatum est, invalescente, ne tam gravis abusus, ubi iam obtinuit, confirmetur aliove extendatur, Suprema haec Sacra Congregatio Sancti Officii muneris sui esse ducit locorum per orbem Ordinariorum hac super re attentionem denuo instantiusque, probante SSmo Domino Nostro, excitare.

Et primo quidem, quum non pauci, etiam inter catholicos, barbarum hunc morem, nedum christianae sed et naturalis erga defunctorum corpora pietatis sensui constantique Ecclesiae, inde a primis eius initiis, disciplinae plane repugnantem, veluti unum e potioribus hodierni, ut aiunt, civilis progressus scientiaeque valetudinis tuendae meritis celebrare non dubitent; haec eadem Sacra Congregatio christiani gregis Pastores quam vehementissime hortatur ut concreditas sibi oves omnimodis edocendas curent hoc reapse consilio a christiani nominis hostibus cadaverum crematione laudari ac propagari ut, animis a mortis consideratione speque corporum resurrectionis paulatim aversis, materialismo sternatur via. Quamvis igitur cadaverum crematio, quippe non absolute mala, in extraordinariis rerum adiunctis, ex certa gravique boni publici ratione, permitti queat et revera permittatur; communiter tamen ac

veluti ex regula ordinaria eidem operam vel favorem praestare, impium et scandalosum ideoque graviter illicitum esse nemo non videt; meritoque proinde a Summis Pontificibus pluries, novissime vero per recens editum Codicem iuris canonici (can. 1203 § 1) reprobatam fuisse ac reprobari.

Ex quo etiam patet quod, etsi iuxta decretum diei 15 decembris 1886 (Collect. P. F., n. 1665) Ecclesiae ritus et suffragia non inhibeantur "quoties agatur de iis quorum corpora non propria ipsorum sed aliena voluntate cremationi subiiciuntur"; quum tamen id (ut in ipso decreto expresse adnotatur) eatenus valere tenendum sit, quatenus per opportunam declarationem "cremationem non propria defuncti sed aliena voluntate electam fuisse" scandalum efficaciter removeri queat, sicubi specialia rerum temporumque adiuncta id sperare non sinant, funerum ecclesiasticorum hoc quoque in casu prohibitionem integram manere dubitari non potest.

Valde autem longe a veritate abesse, evidenter, dicendi sunt qui, ex speciosa ratione quod aliquem religionis actum defunctus, dum viveret, exercere solitus esset vel quod ultimo vitae momento pravam voluntatem forte retractare potuerit, licitum censent exsequias ecclesiasticas eidem, praesente cadavere, de more persolvere, licet hoc postea, ex propria ipsius defuncti dispositione, sit igni tradendum. Quum enim de hac coniectata retractione nihil certo constare queat, nullam ipsius in foro externo rationem haberi posse palam est.

Vix vero notatu dignum videtur, omnibus hisce in casibus in quibus non licet pro defuncto funebria ecclesiastica celebrare, ne licere quidem eius cineres sepultura ecclesiastica donare vel quomodocumque in coemeterio benedicto asservare; sed ad praescriptum canonis 1212 in separato loco esse reponendos. Quodsi forte civilis loci auctoritas, Ecclesiae infensa, vi contrarium exigat, ne desint sacerdotes ad quos spectat, qua par est animi fortitudine, huic apertae Ecclesiae iurium violationi obsistere, emissaque congrua protestatione, ab omni abstineant interventu. Tum, data occasione, praestantiam, utilitatem ac sublimem ecclesiasticae sepulturae significationem seu privatim seu publice praedicare ne cessent, ut fideles, Ecclesiae intentionem apprime edocti, a cremationis impietate deterreantur.

Et quoniam, denique, haec omnia ad optatum finem, nisi viribus unitis, haud facile erit deducere; mens est Sacrae Con-

gregationis ut diversarum regionum ecclesiasticarum Sacrorum Antistites, si quando res id exigat, penes proprium Metropolitam convenientes, insimul exquirant, discutiant, statuant quid ad rem magis opportunum in Domino iudicaverint; et de consiliis hac super re simul initis deque eorum exequutione atque effectu Sanctam Sedem deinde informent.

Datum Romae ex Aedibus Sancti Officii die 19 iunii 1926.

R. CARD. MERRY DEL VAL.

SACRA RITUUM CONGREGATIO.

DUBIA

CIRCA IMAGINEM VEL STATUAM SSMI CORDIS IESU IN ALTARI SACRAMENTI COLLOCATAM.

Sacrae Rituum Congregationi pro solutione opportuna exposita sunt sequentia dubia, nimirum:

I. An statua, repraesentans Dominum Nostrum Iesum Christum detecto Corde, collocari possit in altari ubi permanenter custoditur Sanctissima Eucharistia, non tamen supra tabernaculum, sed retro, apud parietem?

Et quatenus negative ad I:

II. An supradicta statua, repraesentans Dominum Nostrum Iesum Christum, detecto Corde, perpetuo exponi valeat in aedicula facta in pariete apud quem exstat altare, in quo permanenter custoditur Sanctissima Eucharistia?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, propositis quaestionibus respondendum censuit: *Affirmative ad utrumque,* iuxta prudens Ordinarii iudicium.

Atque ita rescripsit ac declaravit; servatis servandis, die 23 Aprilis 1926.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

ROMANA CURIA.

Pontifical Appointments.

6 October, 1925: Monsignori W. S. O'Meara, M. C. Fitzgerald, J. M. Brady, F. P. Grabig and Mm. L. Mulloney, of the Diocese of Sioux Falls, Private Chamberlains of His Holiness.

24 October, 1925: Mgr. Alexander Francis Kelly, of the Diocese of Peterborough, Domestic Prelate of His Holiness.

12 January, 1926: Mgr. Joseph C. McLean, of the Diocese of Charlottetown, Assistant at the Pontifical Throne.

12 January: Mgr. Maurice McDonald, of the Diocese of Charlottetown, Domestic Prelate of His Holiness.

11 February: Mgr. Arthur J. Kelly, of the Archdiocese of New York, Domestic Prelate of His Holiness.

11 February: Monsignori Francis J. Quinn and James P. McPeak, of the Diocese of Syracuse, Domestic Prelates of His Holiness.

23 February: Mgr. Leo Maurice, of the Diocese of Chicoutimi, Assistant at the Pontifical Throne.

2 March: Mgr. Edward John O'Dea, Bishop of Seattle, Assistant at the Pontifical Throne.

10 April: Mgr. Simon P. Weisinger, of the Diocese of Columbus, Domestic Prelate of His Holiness.

30 April: Mgr. Peter Joseph Hurth, Bishop of Nueva Segovia, Assistant at the Pontifical Throne.

1 May: Mgr. John Brady, of the Diocese of Los Angeles, Domestic Prelate of His Holiness.

On occasion of the recent creation of Cardinals Aloysio Capotosti and Carolo Perosi, the Holy Father also announced the appointment of

Mgr. Andrew James Brennan, hitherto Titular Bishop of Thapsus and Auxiliary to the Bishop of Scranton, as Bishop of Richmond;

Mgr. Bernard O'Kane, Parish Priest of Maghera, to the Bishopric of Derry;

Mgr. John J. Mitty, Pastor of St. Luke's in the city of New York, to the Bishopric of Salt Lake City;

Mgr. Francis Vaughan, Parish Priest of Barry, to the Bishopric of Cardiff;

Mgr. Edward D. Howard, Bishop of Isaura, to the Archbishopric of Oregon.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF THE HOLY FATHER, POPE PIUS XI to his Eminence Cardinal Bonzano, commissioning him as Legate to the Twenty-Eighth International Eucharistic Congress at Chicago.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE transmits an instruction on the cremation of dead bodies, to all the Ordinaries of the world.

SACRED CONGREGATION OF RITES hands down a decision that statues of our Lord, showing the Sacred Heart, may be placed on the altar where the Blessed Sacrament is regularly reserved —not on top of the tabernacle, however; but behind it, in a niche.

ROMAN CURIA announces officially some recent pontifical appointments.

THE PERSONAL SYMPATHY OF CHRIST.

How very simple yet how deeply significant, the record given in the Gospel history of our Lord's sympathy at the grave of Lazarus, and of the effect which its manifestation produced on the minds of the spectators. It could not be more brief, and yet it could not be more impressive. "Jesus wept" —that is all. There is no wild outburst of passionate grief; only the silent but emphatic testimony of tears. And the Jews understood and felt it; for surprised, and yet it may be hoped affected, by this sign of emotion, they say, "Behold how He loved him." The expression of astonishment on the part of the Jews as they saw the strong emotion of Jesus at the grave of His lost friend was perfectly natural. They had heard of Him as a prophet, whose mission was proved by miracles and

signs following; who was stirring the mind of the entire country; who was a subject of talk and discussion in every marketplace, in every synagogue, almost in every home; whom the Jewish priests hated, and about whom the people were divided; by whom society in Jerusalem was disturbed, and who had wrought what was little short of revolution in Galilee. Yet here, He is at a graveside, weeping. These words imply a tribute to Lazarus himself. One who had touched so deeply the loving heart, and so fully engaged the tender sympathies of the Son of Man, must himself have had high personal qualities. Jesus knew what was in man, and the man for whom He wept must have had in him that which deserved such a tribute.

Sir Walter Scott sums up the doom of the selfish man in three comprehensive words: "Unwept, unhonored, and unsung." Songs, honors, tears are all tributes of admiration to human worth; but the greatest of these is tears. Better to be without the honors or the praises, than without the tears. Genuine tears are the language of the heart; and it is better to live in human hearts than to have our names emblazoned in rolls of heraldry, our victories proclaimed by the sound of the trumpet, our honors echoed in the shouts of multitudes. But to have the love of such a heart as that of Jesus, to be so dear to Him that His tears fall at the open tomb, assuredly argues much as to character. Our knowledge of Lazarus is restricted; but here is enough to raise him to a high place. This fact is worth ten thousand incidents or testimonies besides. Jesus loved him, and so loved that He wept for him.

The astonishment of the Jews, however, expresses a feeling deep and widespread that Jesus should have emotions so strong that they must be expressed in tears. To weep is regarded as a sign of a susceptibility essentially feminine. Strong men are too self-possessed, busy men are too much absorbed, great men too far elevated above the common influences of life to give way thus, or indeed to indulge in emotion at all. Jesus, engaged in the great work occupying His time and consuming His soul, busy early and late with people thronging so constantly and closely upon Him, on one occasion had no time to eat, possessed with anxieties about His work and even about His own personal safety. That He should have time and leisure to give to the gentler sentiments, especially in such

form as this, was unintelligible. Some would pronounce it unworthy, others would have voted it impossible. But it is there. Greatness—such greatness as the world never saw before—is on a level with the humblest mourner that sighs and sorrows over the grave of beloved husband, brother, or child. As Mary and Martha wept, so did Jesus weep. As the spectators looked on, probably with some knowledge at least of the wisdom and power of the Great Teacher, they gave utterance to their surprise. They had expected the Friend would come to the house of Bethany in its sorrow, perhaps had wondered, as the sisters did, at His delay. Had He come and rebuked disease and restored the sick, that would only have been in accord with all that they had heard of His mercy and His power. If even now He would rob death of its victim, that, too, might be understood. But that He should weep, that He should act, not as the mighty Teacher, but as a true and loving Friend, with human affections as strong and human sympathies as real as those they cherished themselves—this was the marvel.

Here, then, is not only tenderness, but personal sympathy. The tears shed over Jerusalem have a different character from those wept at the grave of Lazarus. In the one case we see the Great Saviour sorrowing over the people who knew not the day of their visitation, and had rejected the Divine Messenger who had come to them in the name of Jehovah. But here it is a Friend mourning over the friend He loved. Is it really less surprising to us than it is to the Jews that Jesus should have lavished such love on one man, and that He should have expressed this love in tears? In some senses our astonishment may even be greater than theirs. They had but imperfect apprehensions of His nature and the grandeur of His work. Ours must fall far below the reality, but at least we have higher conceptions of all that He undertook and did in our behalf. We have sought to follow Him from His throne in heaven to the stable in Bethlehem, from His poor manger, to His bitter cross, from that cross to the glory given Him whose name is above every name. The sorrow of soul, the agony in which His sweat was great drops of blood, the passion, are phrases behind which there is for us a world of truth of which the Jews knew nothing. More marvelous to

us than to them is this expenditure of so much love, sympathy and sorrow on one man.

We know Him as the Redeemer of the world, and yet here, with the burdens of that world's salvation upon Him, He is lavishing all this wealth of affection and minuteness of care upon a solitary family. Mary, Martha and Lazarus are but an obscure company, a brother and two sisters living together in a small village which would have been wholly unknown to fame but for its connexion with the story of their gracious Visitant. Yet Jesus allows His heart to go out to them just as we give to one friend reverence, to another admiration, and to a third sympathy, to all love. How marvelous! He tells us He must be about His Father's business, and we think of Him with heart, head, hands, time—all full of it. His, are days of ceaseless toil and nights of prayerful vigil. Always His thoughts are full of the lost whom He has come to seek and to save. He is in the city pleading with them, on the solitary mountain-height pleading for them, but ever and everywhere they are the objects of His solicitude and care. Or, we picture Him into the future and occupied with anticipations of the joy that was before Him, and the cross by which it was to be reached. Now is the very crisis of His history. The hour and the power of darkness are approaching. Forces of evil are mustering against Him, and He is gathering His strength for the final struggle. He is entering into that dark storm cloud which was to descend on Him in all the agonies of suffering, the gloom of desolation, the pitiless fury of persecuting rage. In face of all this, when His soul might have been possessed by the thought as to how this baptism was to be endured, His heart seems to forget its own sorrow as it goes out in sympathy to His beloved friend.

This individuality must be understood and realized before we can appreciate even imperfectly the tenderness of Christ's love. Love looking down from heights on which it sits enthroned in its own bliss, and pitying with infinite tenderness millions living in exile from God, which is, and ever must be, misery, planning great schemes for their deliverance, and trusting to others for their execution, is one thing. Love entering into the cares of each separate unit, regarding each not as an element of the mass, but a separate individual, and

dealing with it accordingly, surrounding it with a personal affection, and bestowing on it personal effort, is a very different one. The lack of this personal interest is a serious defect in the champion of any great popular cause. It is peculiarly unfortunate when it is wanting in men who are working for the salvation of souls. Declamation about preciousness of souls, of the blessedness of their redemption sounds but hollow when there is no living sympathy with the individuals who are to be saved. The opposite of all this is found in the Son of Man. He did not indulge in magniloquent talk about the glory of humanity, but He showed His sense of it by His care for individual men. Gracious, loving, sympathetic deeds were His eloquence. His was no dreamy sentiment, but the strong affection of His loving heart. We learn the preciousness of His love for us by the intensity of His love for His friend.

How marvelous is this sympathy of Christ? He understood men and in the loving sympathy of His heart used this perfect understanding as a minister to their weakness and need. None lay so far beyond His circle of thoughts and interests that He could not comprehend and bless. The leper needing just that gracious touch which should make him feel that his humanity was not yet lost; the publican craving for the sympathy which might help his better nature in its struggles toward the right; the miserable, hardened sinner of Samaria, to whom the full unveiling of her state to herself was the greatest mercy that could be shown her; the rich youth driven back for a time by the seemingly harsh command which was necessary to his redemption—all felt the wondrous power of penetration into the secret soul which only Christ's personal love could have given. The riches of Divine sympathy were employed to soothe all care, relieve all suffering, transform and ennoble man's entire nature and life. Christ knew men by the intuition of an infinite love, and as He loved them, He still loves.

What infinite consolation is here. "Behold how He loved him." Lazarus was a friend regarded with special affection. Our Lord would not have been a real man if He had been without these strong personal affections. Friends were chosen out of the body of His disciples; out of the Apostles, three were admitted to special fellowship; out of the three, one was "the disciple whom Jesus loved". But these words apply to every

individual believer also. We must not forget that our Lord is a Divine Saviour. The days of His humanity are over, but the love is still there, manifested in the Most Holy Sacrament of the Altar, and to this love, belong the characteristics of all the divine attributes. He loves all, but not less real is the personal love to every soul that trusts in Him. What happiness is this. Man feels his own littleness as a mere unit. He is poor and obscure, without special gifts to elevate, without capacity of rendering high service, or what is so esteemed by men; he must accept the humblest place and do the meanest work; yet there is support and consolation in the thought that he is not so mean as to be outside the range of the Master's sympathy, remembrance of the Master's love, or communion with the Master's spirit.

The burden of life is upon him. At times the pressure is so heavy that it seems as if it would crush him under its leaden weight. He is sick at heart and ready to faint; energy is failing and hope growing dim; but there comes new strength to endure when the love of Jesus is realized as a comfort and a stimulus. Desolations of Providence sweep the home and sadden the heart. Bereavement, sickness, disappointment, treachery, plunge the soul into loneliness, until the Divine Visitant comes as He came to that humble home in Bethany. Mary and Martha had many friends, but no comforter till Jesus came. Neighbors gathered in numbers and spoke their words of comfort. But in them there was no loving sympathy, no gracious gift of healing. The sisters were alone till He came. Tears of Jesus were more to them than all the soft words to which they had listened as though they had heard them not.

This love of our Lord Jesus—a love not to humanity, but to man; not to the race as a race, but to the mass in its units—as real in the case of each individual as though he alone were its object, is the mighty force of the Catholic Church. Its distinction as a religion is that it trusts not to any theory or form for its success, but to a Person, and that His power is His love. In every attribute is the Lord Jesus infinite, so that even those who refuse to bow to His august authority, roam in wonder over the varied perfections of His character, and exhaust their words in the vain attempt to set forth all the

glory of His wisdom. But it is not His wisdom, not even the moral sublimity of His life which subdues men. Only the love of Jesus constraineth us. The joyous acceptance of that love and the complete surrender of the heart to its power are the essence of the Catholic religion. If that acceptance be hesitating and uncertain, the joy is not full. In the extent to which that surrender is imperfect, does the soul fail to reach the ideal of goodness. In fuller knowledge of that love lies the secret of all holiness and therefore of all blessedness. Its word is a message which brings a new hope to the soul plunged in the darkness and misery of sin.

F. JOSEPH KELLY.

THE CHRISTIAN BROTHERS' COURSE OF RELIGIOUS INSTRUCTION.

When, nearly thirty years ago, the first volume of the *Course of Religious Instruction* published under the auspices of the Institute of the Brothers of the Christian Schools (John Joseph McVey: Philadelphia, 1898) appeared in an English version, we took occasion to point out its relative superiority, as a catechetical manual of theology, to similar works accessible to our teachers and students of religion. The original was written by a professor in a theological seminary for the use especially of the Christian Brothers. It supplemented and completed the course of catechetics by a method similar to that inaugurated by St. Peter Canisius and his followers.

The three volumes, dealing respectively with Dogma, Morals, and Liturgy, furnished the student of theology and the pastoral instructor with a systematic handbook which has held its reputation through successive editions to the present day. Cardinal Casimir Gennari and the Abbé Boudinhon, his French translator, like Deharbe in Germany, may be counted in the same category, though their methods differ in detail.

The above work is therefore the fuller exposition of what precedes the Christian Brothers' series of Catechisms for grammar grades and high schools. When separate volumes, or parts of the above series are employed, a seeming lack of completeness in definition may easily arise in the successive treatment of subjects dealt with in previous chapters; thus

opening discussions regarding accuracy of statement. Recently a number of questions were submitted to us as a test of the accuracy of definition and terminology employed in *Catechism of Christian Doctrine, No. 4.*

It will be of interest to many clerics and religious teachers who use the manual to have the matter presented here with the answers from one of the directors of Christian pedagogics in the Institute of the Brothers.

The questions submitted embrace the following seven topics:

1. The Power of Bishops.
2. The Pain of Sense in Purgatory.
3. The Moral Obligation of Civil Law.
4. The Precept of Annual Confession.
5. The Sanctuary Light.
6. The Matter of the Order of the Priesthood.
7. Remarriage after Divorce.

All of them have a special bearing on present-day issues of theological controversy.

1. The Power of Bishops.

Q.: From whom do bishops have the power of governing their dioceses?

A.: From the Pope alone. Hence he alone has the right to dispossess a bishop of his see.

(*Catechism of Christian Doctrine,* No. 4.)

The series of Catechisms issued by John Joseph McVey of Philadelphia, for the use of grammar grades and high schools, is but an abridgment of a more detailed series, the one recognized and adopted officially by the Institute of the Brothers of the Christian Schools for the purpose of training catechists.

Now, for any one acquainted with this fact, it will suffice to turn to the larger texts used by the Christian Brothers in the religious and pedagogical formation of their subjects, to read therein the developments which the teacher must use in class in order to explain the letter of the catechism text. Let us therefore turn to the *Exposition of Christian Doctrine,* Part I, Dogma, (McVey, Philadelphia), and see what explanation is given.

On page 469, question 144, we read:

Q.: Is it, then, from the Pope alone that bishops have the power of governing their dioceses?

A.: It is from the Pope alone; and, moreover, he alone has the right to dispossess a bishop of his see.

Any government that has received from the Holy See the privilege of designating subjects for the episcopacy simply presents their names to the Pope for election, but confers on them no spiritual jurisdiction, nor can it take away their powers from them.

This is further elucidated on page 470, questions 165 and 168, which clearly define the power stated in the first paragraph of the answer quoted above, as a power of jurisdiction, and bring out the distinction to be made between such power and that of order. Furthermore, the second paragraph of the same answer could not apply to the power of order, but to the power of jurisdiction, which certain governments claim they confer when they nominate bishops.

Now the criticism made of the answer given in Catechism No. 4, is to the effect that this answer implies a contradiction with the notion that a bishop's power (of jurisdiction) is ordinary, not delegated.

In the *Catholic Encyclopedia,* Volume II, article Bishops, page 585-d, we find:

> The power of jurisdiction is of divine origin in the sense that the Pope is held to establish in the Church bishops whose mission it is to direct the faithful in the way of salvation. The bishops have then in their dioceses an ordinary jurisdiction, limited, however, by the rights that the Pope can reserve to himself in virtue of his primacy.

and

> The bishop possesses also other important powers through delegated jurisdiction which is accorded to him either by law, whether written or established by custom, or by grant of the sovereign pontiff through the Roman Congregations. The last named jurisdiction he exercises in the name of the Apostolic See.

From this quotation of the *Catholic Encyclopedia,* it is plain that even the ordinary jurisdiction of the bishop, which he exercises in his own name, and therefore immediately, depends nevertheless upon his being assigned by the Pope to a special see. These ordinary powers refer to acts which the bishop

performs validly in virtue of his episcopal dignity; yet he does not perform them lawfully except in accordance with the limitations of time and place prescribed by the Supreme Bishop.

This is also the opinion of Ayrinhac in *Constitution of the Church in the New Code of Canon Law,* (Benziger, 1925). We read:

> The power of the Bishops, as attached to their office and flowing from a divine mission, is ordinary in the fullest sense of the term, not delegated nor vicarious; they exercise it in their own name as received directly from Christ.
>
> Their authority, however, must remain subordinated to that of the Pope as the head of the body of which they are the members. Moreover, . . . divine law could not determine the extent of each pastor's jurisdiction . . . ; this requires, besides the episcopal consecration, a further intervention of the ecclesiastical authority, that is, at present at least, of the Pope. (p. 144)

In the French edition of *Apologétique Chrétienne,*—another work of reference official among the Christian Brothers, we read in Part III, pp. 326 and fol.:

> The Pope can deprive a bishop of the exercise of his episcopal powers. . . .
>
> It is of faith that the Roman Pontiff possesses the plenitude of power in the government of the Church. Now, if he could not depose the bishops he would not have this full power. . . .
>
> Episcopal jurisdiction is conferred immediately upon the bishops, not by Our Lord Jesus Christ, but by the Roman Pontiff.

These statements, and in particular the last one, are accompanied by an array of arguments derived:

1. From Scriptures. "I will give *Thee* the keys of the kingdom of Heaven."—A text which Saint Thomas explains thus: "Peter alone has received this promise. Therefore he must communicate this power immediately to the others, that is to the bishops."

2. From Tradition. To Saint Thomas's explanation concerning the promise made to Peter, are added the opinion of St. Cyprian, of St. Optatus, of St. Leo.

3. From reason.—For, were jurisdiction given immediately by Christ to the bishops, it would be either in their consecration, or in their canonical institution. Now the consecration

does not imply essentially a designation of locality and persons to be governed, as we see in the case of bishops "in partibus infidelium". As to the canonical institution, it would be useless, were jurisdiction received immediately from God. (Op. cit., pp. 331-332.)

In view of what precedes I conclude:

1. That the purpose of the catechism text criticized is to show that the power of dispossessing bishops of their see belongs to the Pope alone, and that no other power or government, even when allowed by a concordat to nominate bishops, can depose one who has received episcopal jurisdiction, as appears from the reference made to the books of which the Catechism No. 4 is but an abridgment;

2. That to prevent any misunderstanding arising from the wording as given in the criticized text, question 43, page 49 of Catechism No. 4 should be modified to read as follows:

> *Q.:* From whom do bishops hold the power of jurisdiction in their dioceses?

And that the answer should read:

> *A.:* From the Pope alone. Hence he alone has the right to dispossess a bishop from his see. However, this act of supreme authority leaves intact the power of order, that is, the episcopal character which the bishop has received directly from Christ at the time of his consecration; but it removes the ordinary jurisdiction, that is, the right of exercising episcopal powers within an assigned territory.

2. The Pain of Sense in Purgatory.

Question No. 28, page 101, should read: What is the common opinion held of the pain of sense in Purgatory?"

A suitable answer to this question is found in *Dogma* (*Course of Religious Instruction,* Brothers of the Christian Schools), page 531, No. 54. The pain of sense "consists in physical suffering, caused by real fire, whose mysterious power acts on the soul as if the soul were still united to its body." This is a complete answer to the question.

The remainder of the answer as expressed in the work of reference mentioned is: "The existence of a real fire in Purga-

tory is generally admitted by theologians, and their opinion is founded on numerous testimonies of the Fathers; so that the contrary opinion must be considered rash."

It is true that the precise nature of the punishment has not been defined by the Church. Still, theologians interpret the text, "He himself shall be saved yet so as by fire," as referring to a material fire. Just how this material fire affects the souls in Purgatory is not understood. St. Thomas (*Summa,* pt. III, q. 70, art. 3) essayed to shed light on this difficult question by commenting upon the assertions of

1. Saint Gregory, who says (Dial. IV): "The soul burns through seeing itself aflame."

2. Julian (*Prognostic* II): "If the incorporeal spirit of a living man is held by the body, why shall it not be held after death by a corporeal fire?"

3. Saint Augustine, who says (*De Civ. Dei,* XXI): "Just as, although the soul is spiritual and the body corporeal, man is so fashioned that the soul is united to the body as giving it life, and on account of this union conceives a great love for its body, so it is chained to the fire as receiving punishment therefrom, and from this union conceives a loathing."

Saint Thomas sums up his observations to the effect that the "aforesaid modes" should be united "in order to understand perfectly how the soul suffers from a corporeal fire: so as to say that the fire of its nature is able to have an incorporeal spirit united to it as a thing placed is united to a place: that as the instrument of divine justice, it is enabled to detain it enchained as it were, and in this respect the fire is really hurtful to the spirit; and thus the soul seeing the fire as something hurtful to it is tormented by the fire."

And again, in Part III, q. 2, art. I, Appendix I, taking for granted that the soul suffers pain from bodily fire, the Angelic Doctor explains why the pain of sense will be severe: "Since pain is not hurt, but the sense of hurt, the more sensitive a thing is, the greater the pain caused by that which hurts it: wherefore hurts inflicted on the more sensitive parts cause the greatest pains. And, because all bodily sensation is from the soul, it follows of necessity that the soul feels the greatest pain when a hurt is inflicted on the soul itself."

Opinions, also, concerning the nature of the fire of Purgatory may be found in the works of Saint Bonaventure (*Brevil.*, VII, 2), Bellarmine (*De Purgat.*, I, c. 5, and II, c. 11) and Suarez (III, p. 3, disp. 46, sect. 2, No. 12).

3. The Moral Obligation of Civil Law.

Q.: Do civil laws bind in conscience?

A.: Yes; laws properly so-called, passed and promulgated according to the constitution of the State, bind in conscience, no matter what may be the form of government.

Catechism of Christian Doctrine, No. 4, p. 115.
Manual of Christian Doctrine, p. 145.

At first sight there is an ambiguity in the answer to the above question. However, the phrase, "laws properly so-called", demands an explanation on the part of the teacher in order to make the matter clear according to the general interpretation of accepted authorities. The *Manual of Christian Doctrine* intended for more advanced students offers an explanation. Additional information is found in the *Exposition of Christian Doctrine* (Moral, p. 60).

Thus a distinction must be made between the purely moral and the purely penal laws. The nature of the law and the intention of the law-giver must be taken into consideration. The positive law is generally intended to determine what is left undetermined in the natural law. St. Paul in the Epistle to the Romans, 13: 1-5, covers the situation in a general manner. But there are particular considerations that must be made in specific cases. Among these, one covers the case fairly well: if the law is opposed to the divine, natural, positive law, it is not established upon lawful authority and cannot be binding in conscience.

4. The Precept of Annual Confession.

Q.: What does the third commandment of the Church order?

A.: The third commandment of the Church orders us to confess our sins at least once a year. . . .

Q.: How grave is the commandment of the Church prescribing annual confession?

A.: This commandment imposes a grave obligation, so that it is a mortal sin to violate it.

Concerning these two questons and their answers, the following criticism was received: "Some writers teach that a mortal sin must be confessed as soon as possible; that venial sin need never be confessed, because devout use of Sacramentals has the same effect. Hence, if one have no mortal sin to confess when the Easter season comes, one is not obliged to confess before receiving Easter communion. Which is right?"

Theologians and canonists are not at one on this question. Some express the opinion—and it is only an opinion—that all the faithful even though they have only venial sins to confess, are bound, although not *sub gravi,* to go to confession. Others teach that the Church imposes the obligation of annual confession on those only who have committed mortal sin during the year. And this obligation is grave, and moreover it is one of divine law as well as positive law.

As to venial sin they maintain that there is no law human or divine which imposes an obligation to confess them. It seems evident that the Church has no mind to oblige the faithful to confess them. Divine law does not do it, as the Council of Trent explains; while the Council of Lateran only determines the divine law as to time.

St. Thomas indeed makes a distinction between the obligation imposed by the sacrament, and that resulting from the institution of the Church; the latter obligation being satisfied by the simple declaration made to the priest by the penitent that he is not conscious of any grievous sin. The mind of St. Thomas in this is evidently to safeguard the respect of the faithful for the law of the Church.

The answer to question 6, page 212 of Catechism No. 4 can be modified as suggested by the *Censor librorum* of the Archdiocese of New York, thus: "This commandment imposes a grave obligation on those who have committed a mortal sin during the year." This answer is sufficient. It says enough —not more than enough—and permits the teacher to explain it according to the age and capacity of his pupils.

The inference that the commandment does not impose a grave obligation, or imposes no obligation at all, on those who are not conscious of any mortal sin, agrees with the explanation of the Council of Trent, the Council of Lateran, and with

such authorities as Gury-Ballerini, St. Alphonsus, Father Slater, etc.

A prudent teacher will explain to his class that, although one who is not guilty of mortal sin, is free from the obligation of annual confession, yet according to St. Thomas, he should out of respect for the sacrament and the institution of the Church present himself to the priest.

The substance of the foregoing brief explanation is found in the *Exposition of Christian Doctrine* (Part II, Moral, page 550, question 15;—McVey, Phila.)

The *Course of Religious Instruction* is made up of a series of catechisms so coördinated that the teacher finds in the larger texts the exposition required to supplement the conciseness of the pupils' text. The series is intended for catechists who do not merely hear the recitation but bring to the lesson of religion all the development required by the importance of the subject and the capacity of their pupils.

5. The Sanctuary Light.

The answer given by Catechism No. 4 to the following question has received its share of the criticisms leveled at the text as a whole. The question reads:

Q. By what sign may the faithful know that Our Lord is present in the tabernacle?

And here is the answer:

A. They may know this by the sanctuary lamp which burns night and day before the tabernacle.

The criticism communicated to us is to this effect: "Some say that the tabernacle veil—not the light—is the proper indication of the presence of the Blessed Sacrament. For lights (red) are frequently placed before altars containing relics of the saints."

I answer that the decrees of the Congregation of Rites concerning the tabernacle veil (for instance, those of 7 August 1871 and of 5 June, 1889), as well as Canon 1269 of the new Code, seem not to have the intention of binding as strictly as the decrees concerning the sanctuary light.

As a matter of fact, wherever the tabernacle door is richly ornamented, the veil is omitted; nor is there any decree condemning this practice. But commentators on the Canon Law and on the decrees of the Sacred Congregations constantly insist that the obligation of keeping the tabernacle light burning is serious. To this effect see Augustine in *Commentary on Canon Law,* Canon 1271; Lehmkuhl in *Theologia Moralis,* Pars II, Lib. I, Tract. IV, Q. 132, III and IV, with the corresponding footnotes; and St. Alphonsus Liguori, *Theologia Moralis,* II, Lib. VI, Tract. III, 248, 3.

This last is actually quoted in the *Course of Religious Instruction,* Part III, Worship, page 622, question 24,—a text already mentioned as the proper source of reference bearing on the topics contained in the book under criticism.—We read: "It is a mortal sin to allow it (the sanctuary lamp) to remain out one whole day, or two consecutive nights."

And in the same work, Part III, page 629, question 29, we find the statement that the tabernacle veil is not obligatory where the tabernacle door is richly decorated; the purpose of the decrees being that the tabernacle be decently adorned (Canon 1269, 2), the veil being suggested as one of the ways of adorning it.

It seems certain, therefore, that what is *per se* of rigorous obligation, is a much clearer sign of the Sacramental Presence than that which may be omitted. And, consequently, I maintain unchanged the answer given in the criticized text.

Nor is the objection well sustained, when it says that lights are also kept burning before relics of the saints, for:

1. It is of obligation that the tabernacle be kept empty of other things (Canon 1269, 2); and the Sacred Congregation of Bishops, as far back as 1693, has ordered that the Holy Eucharist and holy relics be not kept together (Decree of 3 May, 1693);

2. The law prescribes that the Blessed Sacrament be usually kept but at *one* altar in each church (Canon 1268, 1). Now this altar is known to be the one so distinguished by the majority of those who frequent the church. Hence there will be little danger of confusion between the altar where the Blessed Sacrament is kept, and the other or others where blessed relics are venerated.

Let it be added that it is not always possible to see clearly, from any part of the church, the veil which might be in front of the tabernacle; and this is especially true if the place be dark, as on a cloudy day, or in the early morning or the late afternoon; while the red glow of the lamp is always and everywhere visible. This confirms the aforesaid conclusion.

6. THE MATTER OF THE ORDER OF THE PRIESTHOOD.

A distinction is made in answer to question three, "What is the matter for the order of the priesthood?" on page 481, question 4, of *Manual of Christian Doctrine* (Institute of the Brothers of the Christian Schools). This answer reads:

> The matter of this order is twofold. One matter is certainly necessary, viz., the imposition of the bishop's hands. The other is probably accessory, viz., the handing of a chalice containing wine and of a paten with a host.

Obviously the answer refers to Latin ordination. There is no delivery of the chalice and paten to the ordinand in the Greek Church, since there is no mention of it in their "Euchologia" which the Greeks *must* use. But Canon 1002 states that the minister conferring Orders in the Latin Church must carefully observe the rites prescribed in the *Pontificale Romanum* and other liturgical books approved by the Church, and he is not allowed to omit anything.

Further, the Rev. P. Chas. Augustine, O. S. B., in *A Commentary on Canon Law* (Vol. IV, p. 536), says: "Since ordination in the Latin Church now consists of the double matter of the imposition of hands and the delivery of the instruments, the question naturally arises whether both are essential to the validity of the episcopate, presbyterate, and diaconate. The answer is that, *theoretically* speaking, only one, namely the imposition of hands, is *essential*. However, since in the institution of the sacraments the safer view (*tutior opinio*) must be followed, it has been the practice of the Roman Court to order ordination to be repeated if an essential part either of the imposition of hands or the delivery of instruments has been omitted or corrupted. The same rule holds good also with regard to the form."

As to the Greeks, inasmuch as they have the essential matter, their ordination is valid.

7. REMARRIAGE AFTER DIVORCE.

Though the Church permits for weighty reasons a permanent separation of husband and wife, yet the marriage bond still exists and is not dissolved or broken except by the death of either party. Remarriage during the lifetime of either husband or wife is forbidden because the marriage bond is not broken by permanent separation.

The word *divorce* as defined in the question is the breaking of the marriage bond, and generally implies the liberty of remarriage. It is well to remark the distinction between divorce and separation.

THE FEAST OF JESUS OUR KING.

On the last day of October the Catholic world will celebrate solemnly for the first time the Feast of Jesus, King, proclaimed in the Encyclical *Quas primas* at the end of last year as the closing act of the Jubilee year celebrated in Rome.

With the issue of the Apostolic Letter instituting the *Festum Domini Nostri Jesu Christi Regis* the Sacred Congregation of Rites published the text of a new canonical office to be inserted in the Roman Breviary. It becomes obligatory hereafter for all who recite the Roman Office.

To facilitate compliance with this obligation on the part of our readers we have deferred the publication of the Encyclical together with the complete Latin text of the Canonical Office and of the Mass *"In Dominica Ultima Octobris"* to the next (the October issue) of the REVIEW, which will be in the hands of all our subscribers well in advance of the date of the feast itself.

Simultaneously with this we shall print an interpretation of the Feast and a versified translation of the Hymns of the Office from the gifted pen of Monsignor H. T. Henry of the Catholic University of America, Washington, D. C.

The article in the present number on "The Kingdom of God," by the Rev. Edward Bergin, S.J., of Detroit University, will prepare the reader for a fuller appreciation of the liturgical Office of Mass and Breviary with its English version.

THE CORRECT LOCATION OF THE TABERNACLE.

Qu. On different occasions the question of the correct location of the tabernacle on the altar has arisen in our work of construction. Considerations of space, artistic taste and liturgical requirement may conflict in certain given circumstances. Hence we would ask:

1. Are there any definite laws on the subject?
2. Must the tabernacle rest on the table of the altar?
3. May it be placed on the first step?

Resp. The liturgical requirements in the placing of the tabernacle on the altar will be better understood by a brief survey of the practical legislation on the subject as covered by the following points.

Originally there was no connexion between the tabernacle and the altar. The Sacred Host was reserved for purposes of ministration outside the Mass in ciboriums, silver cases, hanging doves and the like, apart from the altar altogether.

The first indication of an altar tabernacle in liturgical history occurs in Canon III of the Council of Tours, 567, which prescribes that the Blessed Sacrament is to be reserved in the pedestal of the cross of the altar. This cross was placed on the table of the altar or on the ledge on which the candelabra stood.

Durandus, writing in 1296, speaks of "the tabernacle or retainer *on the back part of the altar* in which Christ is reserved as being called the Propitiatorium". An altar in St. Martin's church at Landshut in Bavaria, one of the oldest extant examples of ecclesiastical construction, places the tabernacle immediately behind the high altar, but attached to it.

A decree of the S. C. R. frequently referred to by writers on liturgical subjects (21 August, 1863) states that the Blessed Sacrament is to be reserved *on the high altar* in ordinary parish churches (in cathedrals, on a side altar), and that the tabernacle must be placed *solidly and permanently* on the altar itself. But in a later edition of the *Decreta Authentica* this decree was omitted and another of 18 May, 1878, substituted for it: "Non debet in altari majori ecclesiae *necessario* collocari tabernaculum SS. Sacramenti." Neither of these decrees mentions the *mensa altaris* but simply *in altari majori;* which means the *mensa with its attachment.*

As the tabernacle was not attached to the altar formerly, and the latest decree on the subject does not require that it must rest on the *mensa,* we may conclude that the tabernacle may properly be placed in the middle of the candelabra-ledge attached to the *mensa.*

From approved designs of altar construction, given in works of modern authors (*Der Tabernakel einst und jetzt*—Felix Raible; *Caeremoniale*—A. Schmid) we conclude that:

1. The tabernacle may be made to rest on the table of the altar, or on the ledge, which is the first step.
2. It should not be so far back as to require a step-ladder to reach the interior.
3. The floor of the tabernacle should be on a level with the bottom of the door.
4. In general a double door is more suitable than a single one, and the wings should, when open, fall flat against the front of the tabernacle, so as not to impede the view of the ciborium at private Exposition of the Blessed Sacrament.

DISPENSATION FROM THE FAST IN CASE OF BINATION.

Qu. When a priest in delicate health has to say two Masses on Sundays, and has obtained dispensation from the fast after the first Mass because he has to travel a great distance in cold weather to celebrate again, does he take the ablution in the first Mass?

Resp. Yes. "Sacerdotes dispensati a jejunio Eucharistico ante secundam Missam sumere possunt ablutionem in prima" (S. C. S. Off., 2 May, 1923).

SECULAR FLAGS AND EMBLEMS IN CHURCH.

Qu. There is in this town a Beneficial Society which gives sick and death benefits. Its members are composed of Slav people, most of whom are Uniates, but there are some schismatics and Jews also in the association. They are all peaceably disposed toward the Catholic Church and in order to have some public recognition have asked me whether they might attend our church procession on Corpus Christi together with another society under the patronage of St. Joseph. They would bear a national flag of their own and the

American flag. Can we admit them in a body (with their flags) into the church, even though some are not Catholics?

Resp. So long as the society (its statutes and emblems) give no indication of opposition to, or alienation from the Catholic religion, they may be assumed to desire a blessing in asking recognition from the Church. Hence they are not to be prohibited from presence in Catholic churches or at public processions unless there be reason for believing that it will cause disturbance or scandal. (Cf. S. R. C., 26 March, 1924.)

POWER TO DISPENSE FROM THE EUCHARISTIC FAST.

Qu. Has a regularly appointed confessor of Sisters the power to dispense from fasting the members of a religious community who are too weak to observe the Eucharistic fast, and who in order to attend to the duties of the community are obliged to take some liquid nourishment before the regular Mass? The confessor is a secular priest who has received his faculties from the Ordinary.

Resp. Habitual dispensation from the Eucharistic fast may be obtained from the S. Congregation of Religious Affairs in Rome. Bishops may receive the faculties in general by applying to the S. Penitentiary, and can accordingly give them to confessors under their jurisdiction. But without special indult or faculty from the Holy See the confessor has no jurisdiction in the matter.

PRIVATE BAPTISM.

Qu. As hospital chaplain I am frequently called to administer private baptism and also to decide upon the validity of baptism administered by nurses or doctors in difficult cases. Hence I propose the following doubts for guidance:

1. Is it obligatory to provide *baptismal* water for emergency cases where a lay person administers the baptism?
2. May ordinary water kept in the operating room and mixed with disinfectant matter, be used?
3. Is baptism administered by a Protestant doctor with the words, "I baptize in the name of Christ", valid?

Resp. 1. While baptismal water, having been blessed for sacramental purposes, is always preferable in administering

baptism, necessity and at times convenience make the use of ordinary or of blessed water equally lawful. The degree of necessity or convenience must be determined by the conditions and common sense.

2. Disinfectants such as corrosive sublimate may be added to a reasonable degree (1-1000) to baptismal or other natural water to safeguard the health of the patient (mother or child) in cases of danger; for example, "si infans in utero materno baptizatur". (S. Off. 21 Aug. 1901.)

3. Baptism is valid only when administered in the name of the Holy Trinity as expressing profession of and incorporation in the Church of Christ.

ENGLISH TRANSLATION OF THE NUPTIAL MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In reply to the letter of Father K. Wohlfahrt in the REVIEW for last month, pleading for a popularizing of the Nuptial Mass, may I say that some fifteen years ago a translation of the Nuptial Mass prayers, with full rubrical directions, and appropriate prayers and explanations, was published. This pamphlet has gone through many editions, and is now to be obtained from the International Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y. It costs 10 cents.

It is the custom in many parishes to give it to all married couples, and their attendants, and frequently to the wedding guests, so that all may follow the ceremony.

OCCIDENTALIS.

Criticisms and Notes

THE INCARNATION. Papers from the Summer School of Catholic Studies held at Cambridge, 25-31 July, 1925. Edited by the Rev. C. Lattey, S.J. B. Herder Book Co., St. Louis, Mo. Pp. 261.

This is the fifth in the series of the publications of the Summer School of Catholic Studies held annually at Cambridge, England. Like its four predecessors in the series, it is at once a manifestation of the enlightened zeal and the high standard of intellectual and spiritual culture upheld by our Catholic brethren in England. It is at the same time a solid contribution to the line of studies with which it is engaged. The wisdom displayed in the selection of the general topic of discussion is manifest here, as it has previously been in the choice of the subjects to which the former volumes of the series have been devoted.

Never before has it been so sorely needed that the Catholic answer to the question, "What think ye of Christ?" be set forth with a full knowledge, on the part of the Catholic apologist, of the specious objections which are being echoed on all sides by the modernistic and rationalistic critics. For these objections are no longer confined to the books of the learned. They float about in the popular novel, the illustrated magazine, and the Sunday newspaper, and they should be adequately met by Catholic scholars writing for the people. In this respect the present publication will do good service. Of special value in this relation are the two concluding papers, one by Fr. Ronald Knox on "Kenotic Theories", the other by Dr. Richard Downey on "Rationalist Criticism". Each reflects a fine type of ripe knowledge, keen analysis, lucid exposition, and a genial manner.

The main trend and spirit of the work, however, is not so much polemical, as expository. It studies the central event of all history in its world setting. The first three lectures present the Incarnation in its preparatory stages. Dr. Patrick Boylan of Maynooth outlines the "Messianic Expectation in the Old Testament". Dr. Arendzen tells of the preparation amongst the Gentiles; Fr. Hugh Pope, O.P., elaborates the testimonies of the Synoptic Gospels; Fr. Martindale, those of St. John; and Fr. Lattey, those of St. Paul. Canon Myers summons the witness of the Fathers and the Councils, and Fr. de la Taille covers the discussions and theories of the Schoolmen. Lastly, Fr. Garde sets forth the teaching of the early Church regarding Our Lady.

It will thus be seen that the subject is considered from all its most significant aspects—the Catholic doctrine on the Incarnation in itself,

in its preparatory stages, its documentary sources, the Scholastic problems it evokes. The practical consequences of the Incarnation are not elaborated. These, it may be presumed, are left for the present summer's session of the School (August), which will doubtless place the crown upon this splendid monument to Christ, the King.

FIDELIS OF THE CROSS—James Kent Stone. By Walter George Smith, A.M., LLD., Knight of the Order of St. Gregory the Great, and Helen Grace Smith. With 14 illustrations. G. P. Putnam's Sons: New York and London. 1926. Pp. xiv+467.

Heroism is commonly associated with military achievement. The finest type is that which, beginning with the conquest of self, sacrifices life for the conquest of souls and the possession of the kingdom of heaven. It is a paradox that this type should be most often found among those who seek retirement from the world. While in the calendar of canonized saints there is a fair proportion of soldiers like Sebastian, Mauritius and his company, Marcellus, Theodore, Joan of Arc, Charles the Good, Humbert of Savoy, and others who gained the title of martyrdom or sanctity in arms, we have a larger number of heroes who, beginning their training in the military camp of the outside world, ended with the victory of souls in the cloister or on the mission field. Such was Father Fidelis, a knight of the Cross, who left an example of holiness in our own day, when saintly chivalry is more rare than it was in the ages of faith or during the holy wars for the regaining of Palestine.

He was a New-Englander by birth, of Herefordshire stock resident in Massachusetts for over 200 years. Some of his ancestors were educators in law, who trained their families to see God as the first Lawgiver. Young James learnt early to preserve the religious spirit during his academic training at Harvard and in the German University of Goettingen, whither he was sent to round out his scholarship. On his return to America, after the Civil War had broken out, he entered the army, together with his brother. An injury received in the service obliged him to give up his commission as lieutenant. Of this period we learn from his biographer that he bore up while suffering severe disability, till he could stand no longer. The following passage from the biography gives us the key to the young man's character and future activity: "When it was no longer possible for him to be of service he resigned his commission in January, 1863. His sorrowful search for his brother on the battlefield of Gettysburg six months later was his last personal experience with the activities of war. In all the qualities of soldiership he

showed himself proficient. Courage, patience, obedience, an ardent patriotism, added to a natural military carriage developed by mountain climbing (he had delighted, while in Switzerland, in Alpine touring) and athletic games, would have marked him in any company as fitted to command" (pp. 93-94).

He next resumed his academic career at Kenyon College, where he taught Latin and Philosophy, meanwhile pursuing the study of Divinity. Shortly after this he was ordained as presbyter in the Episcopal Church by his father. In the summer of the same year, 1863, he was married at Brookline to Cornelia Fay, the ceremony being again performed by his father. Although not yet twenty-four years of age he held a commanding position at the college and was shortly after elected its president. In July, 1868, he resigned this post to accept the presidency of Hobart College.

The letters of his wife at this time, as well as the earlier correspondence between young James and his mother, are exceedingly interesting. They throw light upon the character and surroundings of the man who appears to have carved his way independently to a position of high esteem among his fellows, while courageously asserting the convictions which gradually led to his accepting the doctrines of the ancient Mother Church of Rome.

In 1869 Pius IX made an appeal to the separated Christian communities to return to union within the true fold of Christ. The answer of the President of Hobart College came at a time when he was mourning the loss of his wife, who had shortly before given birth to her third daughter. Eternal issues became his supreme standard of judgment and action. Seeing that complete peace of heart and mind were to be found alone in the inheritance left to Peter by Christ, he resigned his position in the Episcopal communion and made his submission to the Catholic Church. Dr. Wigger, afterward bishop of Newark, received his profession of faith. His famous book, *The Invitation Heeded,* similar in aim to Milner's *End of Controversy,* passed through many editions. It clearly explained the position of a sincere believer in the teaching of Christ regarding His Church. Three years later James Kent Stone entered the priesthood. His subsequent career in the community of the Paulist Fathers, and his resolve, after his surviving two children had been adopted by a friend's family in San Francisco, to give himself to what appeared to him a more absolute surrender to the service of Christ in His Sacred Passion, are described with grace and simplicity by the two friends who have written the record of their memories of him in this volume. Walter George Smith, possessing much the same quality of nobleman, soldier, educator and defender of Catholic truth, as the priestly friend about whom he writes, adds to these gifts that of the

historian and apologist. God called him, too, before he could complete the work he had at heart in leaving us a true picture of Father Fidelis. But the gaps have been ably filled by his sister, Miss Helen Grace Smith, and by Thomas Kilby Smith, another brother. A charming "Foreword", which will put the reader in the proper mood to appreciate the volume, is the brief but musical introduction by Agnes Repplier. To us of the clergy these pages, one and all, bear a message from a fellow priest who

> though his mien and speech
> were sweetly simple—
> Yet when the matter matched his mind,
> Up rose the hero; on his piercing eye
> Sat observation; on his glance of thought
> Decision followed, and the act
> Spoke of his seeing God.

SAINT CATHERINE OF SIENA, as seen in Her Letters. Translated and edited with Introduction by Vida D. Scudder. London, J. M. Dent and Sons; New York, E. P. Dutton & Co. 1926. Pp. 352.

While this is not a new book, it deserves renewed attention. We reviewed recently Thorold's *Dialogues of the Seraphic Virgin,* and pointed out the value of her wisdom for the reader of to-day. St. Catherine wrote with the impetuous temper of a child, in a wholly unliterary style, and yet she is regarded, and will retain her position in Italian literature, as a classic along with such masters of refined expression as Dante, Petrarch, and others of the Trecento period. Like the Bible writers, she pours out truth as the mind and heart perceive it; and she captivates the reader by the subtle charm of her sincerity and power to penetrate into the depth of his or her conscience.

As the editor of the letters warns us, there are critics who not only underestimate the genius of St. Catherine in that she repeats eternal truths without novelty of esthetic form, but who suspect the authorship of some of the letters attributed to her. The answer to this criticism is simple enough. Whether Othello or Hamlet must be ascribed to Shakespeare or to Bacon does not matter much to the student of the philosophy of life who delights in the lessons of the drama. The letters of St. Catherine are addressed to nuns, priests, soldiers, statesmen, bishops, popes. They fit every class of spiritual need, and show a keen realization of the facts of human life in the light of the central sun which gives radiance, warmth and nourishment for growth to man.

SAINT ANTHONY OF PADUA according to his Contemporaries. By Ernest Gilliat-Smith. J. M. Dent & Sons, London and Toronto; E. P. Dutton & Co., New York. Pp. 223.

The centenary celebrations in honor of St. Francis during the month of October give special interest to a memorial of the disciple who stands forth as the first and best exponent of the theology of the Seraphic Saint. Despite the impression in the minds of many that St. Francis cared nothing for scientific knowledge, it can hardly be doubted that the two men influenced each other profoundly. Even if we have no immediate historic evidence to show that the letter in which St. Francis appointed Anthony to teach theology to the Brethren is authentic, the fact that the two Saints went together to Rome, during the Whitsuntide of 1223, speaks in favor of the assumption that the Assisian Patriarch esteemed the theologian for his learning as much as for his brotherhood. He valued the study of God as a science, so long as it did not imply the neglect of its practice, that is by prayer and holy living according to the monastic rule. Thus the life of St. Anthony becomes a light to the figure and life of the holy Founder. Mr. Gilliat-Smith ably serves this purpose of illustrating Seraphic holiness by his learned, though popular and summary exposition. While he uses the best available sources, comprising the contemporary Primitive Legend by a friar who lived with the Saint, and the sketch attributed by many to Julian von Speyer, of about the same date, as well as the dialogue lives by Blessed John of Parma discovered in the Museo Borgia by the present Cardinal Franz Ehrle, S.J., in 1902, together with the comments of subsequent writers, and the documents contained in the *Bullarium Franciscanum,* with Eubel's supplement, the author makes no attempt at critical dogmatism, but is always modest in his statement of what is purely traditional or legendary. The book is timely, edifying and altogether good reading.

IKONOGRAPHIE DER HEILIGEN. Von Dr. Karl Kuenstle, Prof. Universitaet Freiburg Brisgoviae. Mit 284 Bildern. Freiburg, Brisg., B. Herder Co.; St. Louis, Mo. and London, B. Herder Book Co. 1926. Pp. xvi, 608.

The study of Christian art in its figurative description of saints with their attributes, and of allegory and symbolism, has a special attraction for the priest. It aids him in church decoration, in the instruction of the faithful, and in perpetuating an attitude of religious idealism which becomes the source of a thousand blessings in religious and daily life. French authors, like Cahier in his *Character-*

istiques des Saints, and Barbier de Montault, in his *Traité d'Iconographie Chrétienne,* were quickly followed by German writers, among whom Heinrich Detzel (*Christliche Ikonographie,* Freiburg; B. Herder, 1897) took a leading place. Within the last thirty years the study has developed from the scientific and from the practical points of view chiefly through new light thrown upon it by archeological research. This has made a fresh treatment of the subject desirable, and the work of Dr. Kuenstle of the University of Freiburg answers the need in an admirable manner.

In two separate introductory chapters the author explains the significance of the study of iconography for the student of history, theology, and asceticism. He points out its basis in fact and legend, its development in ecclesiastical decoration and its proper interpretation. Fact and legendary tradition have equally just claims in the use of symbolical art, although distinctions are to be observed on esthetic grounds. Herein the author follows the same philosophy as the Bollandist Father Delehaye, who recognizes truth, not merely in the mechanical and pragmatic field, but in the domain of the supernatural and ideal as well. With a good selection of reliable works of reference, including English writers like Husenbeth (*Emblems of Saints*) and Mrs. Jamson (*Sacred and Legendary Art*), the author presents in alphabetical order a gallery of saints represented in painting and sculpture throughout the ages. In each case we have a brief sketch of the life of the person, an interpretation of the form and symbol represented, and, wherever it serves a distinct purpose, a picture of the individual saint.

Two Indexes are added, detailing the separate attributes which distinguish the different saints, and pointing out the various avocations and patronage-symbols belonging traditionally to holy men and women, such as lawyers, philosophers, physicians, peasants, gardeners, and the trade guilds. The work will be of great use in all the departments of pastoral life wherein art appeals to the builder, the decorator, the preacher, and the writer on topics of religion and ethics.

RELIGION, DOCTRINE AND PRACTICE for use in Catholic High Schools By Francis Cassilly, S.J., Creighton University, Omaha. Loyola University Press, Chicago, Ill. Pp. 478.

It is easy enough to find fault with our text books on religion. They may be too big or too little—contain too much or not enough; be not up to date, failing to take account of modern problems and conditions which the youth to-day should know about and be prepared to meet. They may be too technical, too speculative, too argu-

mentative, too impractical, too difficult, too abstruse, too superficial—what not? Whether these or other such criticisms be justified or not, the author of the present manual naturally abstains from discussing. His sole aim has been to produce a text book which expounds solidly, clearly and with relative comprehensiveness Catholic *doctrine* and *practice;* and that in a method and style suited to the needs and capacities of high-school youth. That his endeavor has attained a high degree of success a careful perusal of the book seems to justify one in asserting. Solidity, clarity, and practicality certainly seem to be outstanding characteristics of the work. The usual order of treatment has been somewhat altered. The aim being primarily practical, the first part treats of the Christian ideal and the laws of its attainment—the Commandments. The second part considers the means necessary thereto—Grace and the Sacraments. The third and last part explains the twelve articles of the Apostles' Creed. If logically the last should seem to have demanded the first place, psychologically, namely from the side of its difficulty, it may rightly be reserved for the latter period of the high-school course.

The matter is catechetically arranged, and each section is followed by questions for review. The book is attractively and stoutly made, embellished with a score of artistic photogravures, and adequately indexed. Teachers contemplating a change of text book on religion will do well to examine this manual.

ELEMENTS OF EXPERIMENTAL PSYCHOLOGY. By the Rev. J. De La Vaissiere, S.J. Translated from the fifth French edition by the Rev. S. A. Raemers, M.A. B. Herder Book Co., St. Louis, Mo. and London, England. 1926. Pp. 438.

Answers to the question, What has Neo-Scholasticism to offer "Modern Thought"? have been under discussion of late, the recently founded Catholic Philosophical Association having proposed them publicly to its members. Assuming the permanent stability of that system, the question would be no less in order, What has "Modern Thought" to offer Neo-Scholasticism? Without debating which is which, whether the junior system should challenge the senior, or the other way about, a compromise may easily be reached by declaring for reciprocity. Neither the younger nor the elder member of the philosophical family is independent. Each needs the other reciprocally. Thus, to take an example from the book at hand, Experimenal Psychology cannot get along, must remain hanging in the air, without the solid foundation of Rational or Metaphysical Psychology. On the other hand, the latter department of philosophy

retains a sense of incompleteness, feels thin and undeveloped, without the tissue of facts and positive laws supplied it by the experimental study of psychological phenomena. Both parties, therefore, the older and the newer, are the better off for a book such as is here offered them. The French original has proved its worth by its being multiplied into five editions within a few years, the present English authorized version being made from the fifth edition.

The special value of the manual would seem to lie chiefly in this, that it covers the field of experimental research with relative adequateness of subject matter, degree of analysis and clarity of exposition. The ground covered is that of animal psychology and of human psychology, considered first analytically and then synthetically. Animal psychology is treated very briefly, being absolved in about thirty pages which deal with the sensitive and the intellectual life in animals. (It might be noticed in passing that the term "intellectual life"—in the sense of cognitive—though commonly used by the French psychologists, is one to which we are unaccustomed. Needless to say, the term is employed in the present work in the sense of instinctively discriminative, the animal senses being the proximate cause of the action, but the fundamental cause being the author of the brute "intelligence".)

Under the heading Human Psychology, the sensitive life—sensations, images, perceptions, affective states, motions, tendencies, emotions, passions, and the unconscious and subconscious phenomena—are experimentally treated. The corresponding aspects of the intellectual life are handled in a like manner and method. Some groups of the transcendent phenomena, religious, telepathic, mediumistic, are also briefly discussed. Synthetic Psychology, individual and collective, is summarized in about twenty pages.

Surveyed as a whole, the book may be recommended as a valuable addition to our not too extended list of kindred publications. Possibly some students may find its treatment of large themes, such as, for instance, the physical conditions of intellectual activity, telepathic and mediumistic phenomena, dynamic and collective psychology, too condensed. On the other hand, something has to be sacrificed in the interest of extension, and this could be secured only at the price of comprehension, or rather comprehensiveness in the sense of fullness. Moreover, the bibliography, which is unusually rich, will enable the student to supplement the congested pages he may come across.

The translation is clear, intelligible, and on the whole readable. The slight foreignity which remains could be eliminated in a future edition. Readers who are habituated to French may know what *objet formal* and *objet materiel* mean, but to the English reader who is not at the same time a Scholastic, these terms convey little; indeed they

may be quite misleading. The translator's use of the article is not always happy or even quite exact, thus the translation "it is impossible to characterise *the* [reviewer's italics] objective color with a note of pleasure" (p. xvi) is not a clear rendering of "il est impossible de ne pas considérer *une* couleur," etc. "Conscience morale" in the quotation from Lévy-Bruhl at page xviii should be rendered "moral consciousness" not "conscience".

Literary Chat

Dr. Engelbert Krebs, of the University of Freiburg, has edited an interpretation of the Seven Gifts of the Holy Ghost by a devout nun of the Order of Mercy of St. Francis at Gengenbach, near Constance on the Rhine. The writer is still living, and has put her reflections on paper at the command of her spiritual director. Much like the recognized ecstatics in the history of the Church, she shows a marvelous insight into the Divine economy, open ordinarily to the mystic theologian only. While she is not gifted with facility of speech, such as is obtained in the schools, her expressions betoken exceptional knowledge of divine things, such as the attributes of wisdom arising from unitive love of God. The editor was requested by the superiors to give publicity to the work quite independently of the wishes of the good religious, who put her thoughts down reluctantly and only under holy obedience. Professor Krebs introduces the matter with an exposition which warns the reader not to look for refinements of theological criticism and the exact forms of Scholastic expression. But there is abundance of material for reflection upon the Divine Nature and attributes, to aid the soul to a more perfect grasp of theological truth. (*Die Sieben Gaben des Heiligen Geistes.* Von Schwester Isidora. B. Herder, Freiburg, St. Louis, London.)

Old Churches and Meeting Houses in and around Philadelphia by John T. Faris (Philadelphia and London: J. B. Lippincott Company), though of local interest mainly, is an admirable piece of book-making. The author, who has written numerous travel sketches, is thoroughly familiar with his subject, and treats it as a popular historian in making it attractive reading. For Catholics the volume is interesting in the sense in which books like Goldsmith's *The Vicar of Wakefield* are appreciated by the general reader. It does not include Catholic churches, because, as the author explains, "the real growth of the Roman Catholic Church in America and information concerning it had not begun until after the Revolution". The history of Catholic churches would form a respectable volume by itself, whereas the records of the older edifices are scant and limited to St. Joseph's established in 1745, and St. Mary's in 1763, at which time the Episcopalians and other denominations had already built notable temples. What is of chief value in these historical reminiscences dealing with Philadelphia church life, is the fact that religion was recognized in social, commercial and educational circles in the City where the Declaration of Independence and religious freedom had their birth.

Whether the *American Cardinal Readers* be so called by reason of a certain eminence which they may justly claim, or because of some pivotal virtue which they are supposed to reflect, or whether the distinction be just based on the scarlet color in which they are arrayed, has not yet been told us either by the corps of distinguished educators who are working on the series or by the publishers. (Benziger Brothers, N. Y.) At any rate, if we may judge from "Book Eight" (pp. 566), which is the last

in order of time to appear, albeit several of the logically prior numbers are still in course of preparation, these *Cardinal Readers* do indeed reflect a certain eminence and central virtuousness.

"Book Eight" possesses a unique distinction and for that reason it is noticed in these pages. The make-up of the book, its plan and order of arrangement, but especially the character of the selections both as to matter and authorship, are calculated not simply to aid in teaching and acquiring the art of reading, which is usually supposed to be the intrinsic end of school readers, but to cultivate a real taste for genuine literature—the literature to some extent of knowledge, but much more the literature of power: the literature that enriches the mind and, through it, the heart, that inspires noble ideals, refined feeling, instils worthy motives of action—and does it all without cant or preachmenting.

It is seldom that a mature man goes to a school reader in quest of literary culture, inspiration or even entertainment. He can get all these, however, and more from "Book Eight" of the *Cardinal Readers*. The only fault that lies on the surface might be the failure of the text to supply any information concerning the authors from whom the selections are taken. Names are given of course, but how much more would it be to the advantage of the reader, especially the youthful reader, had there been added to each section a brief biographical note? In most cases, the student can of course get such information from an encyclopedia, if he have the right one handy. In not a few cases, however, he cannot and, what may be worse, his teacher may be unable to help him out.

That Father Boyton knows how to tell a story that is sure to intrigue the average boy, has been more than once stressed in these pages, and has been verified by the popularity of such ideal tales as *Cobra Island, Coney Island,* and others. *Mangled Hands* is no doubt destined to confirm and extend that reputation. The writer here enters on a new field—that of veridical history. *Mangled Hands* is the story of the missionary labors, the trials, and the heroic death of Fr. Isaac Jogues, one of the Jesuit Martyrs of the North. Based on the *Jesuit Relations,* it is substantially true to the historical events. The story is told by an Indian lad, a son of the Huronian Chief, Tandihetsi. So vivid and realistic is the narrative that the average boy reader will be prepared almost to swear that Tarsicius was as really an historical character as "Mangled Hands" himself, in which conviction he may be confirmed by reading in the Epilogue by Fr. Cox, S.J., that "the outstanding facts . . . are delineated with strict regard to historical truth". Perhaps it had been better had there been some indication given that Tarsicius is not a figure invested with the same historical verity as Isaac Jogues—lest the reader's discovery of the fictional character of the narrator should evoke a note of suspicion regarding the genuine history of the saintly hero. However this may be, it is to be hoped that Fr. Boyton will continue to cultivate this fertile field of story and that he may soon resurrect for our Catholic youth the heroic figure of Brebœuf. (Benziger Brothers.)

Speaking of historical stories, naturally suggests *Pioneers and Patriots of America* by Dr. Philip Furlong, Professor of History in the Cathedral College, N. Y. (William Sadler, N. Y., pp. 431). This is a First Book in American History prepared for pupils of the lower grades. It is not therefore in the ordinary sense of the term a story. Nevertheless the personal element dominating the narrative — pioneers and patriots — lends it the interest that frequently makes truth more gripping than fiction. At the same time that the book supplies highly attractive reading for the young (and indeed their elders also may derive pleasure and profit from its perusal), it loses none of its definiteness as a text book. "The Facts to keep in mind", a device which terminates the several chapters, furnishes a help to the memory which young and old will welcome, while "the projects, problems and points for discussion" is an excellent instrument for evoking original effort in the pupil. Not the least attractive features of the book are the maps and the numerous illustrations.

The Facts Concerning the Mexican Problem is a pamphlet of sixty-two pages compiled by William F. Montavon, Director of the Legal Department of the N. C. W. C. and published by the latter organization (1312 Massachusetts Ave., Washington, D. C.) It comprises in the first place a "bill of particulars" wherein is chronicled from the daily press of Mexico City some of the more notorious acts of persecution inflicted on the Church during the period from 12 February to 12 March by the Calles administration. The greatly abbreviated list of outrages for that one month covers about a dozen pages. The remainder of the pamphlet is taken up with a short sketch of the historical events that led up to the present persecution, an analysis of the Constitution of 1917 and several highly important documents, ecclesiastical and civil. It is a most valuable publication presenting in a condensed form the state and nature of the crucial question and the principal causes that have brought it about.

A series of publications recently inaugurated by our brethren beyond the Rhine bids fair to have a special value for scholars and students. *Opuscula et Textus Historiam Ecclesiae ejusque Vitam atque Doctrinam Illustrantia* is the general title. Three numbers have thus far been issued: 1. *D. Thomae Aquin, De Ente et Essentia* (pp. 60), edited by Ludovicus Baur. This tractate, as everyone knows, is fundamental to the Thomistic system. 2. *Guidonis Terreni, Quaestio de Magisterio Infallibili Romani Pontificis* (pp. 32). Guido was a Carmelite Friar, a professor in Paris, a General of his Order, a profound Aristotelian, a learned theologian and canonist and advisor of John XXII, and a strong defender of Papal Infallibility against the enemies of the Papacy, Philip the Fair, and Louis of Bavaria. He died as Bishop of Elna in 1342. His opuscle, though brief, comprises a luminous exposition and vigorous defence of the unfailing teaching authority of Peter's successor. It is edited by the profound Carmelite theologian, P. Bartholomaeus M. Liberta. 3. *Quaestiones de Natura Fidei* (pp. 64) is an excerpt from the third book (Dist. 23 and 24) of St. Thomas's *Commentary on the Sentences*, and sets forth the mind of the Angelic Doctor on the nature of Faith. It is edited by the scholarly Jesuit Fr. Pelster, who, together with the distinguished authority on the life and writings of St. Thomas, Professor M. Grabmann, is general editor of the series: a fact which may be taken as a guarantee of the accuracy of the texts, and which moreover may be verified by the critical apparatus accompanying them. (Aschendorfische Verslagsbuchhandlung, Münster, Germany.)

The "Société d'Histoire Ecclesiastique de France" is putting students of history under obligation by the *Bibliothèque d'Histoire Ecclesiastique* upon which it is engaged. Of special value is the volume edited under its auspices by M. Georges Bourgin, Archivist of the National Archives. It covers the principles and policy of legislation pertaining to the transition period from the *Ancien régime* to the Revolution, the Concordat, the separation of State and Church, and the subsequent troubles between the Government, the Congregations, and also the various non-Catholic cults. The second and larger part of the monograph deals with and indeed catalogues the manuscript sources to be found in the various archives. It thus becomes an invaluable guide to the rich supplies of authentic material covering one of the most stormy and perplexing periods of French history, ecclesiastical and secular. Though essentially a work of erudition and as such appealing mainly to the historian, it will likewise be found serviceable by the philosopher of religion and the apologist, illustrating as it does the principles, motives and methods that have always actuated—and are at this moment operative in Mexico—the enemies of religion and the supernatural order generally in their opposition to the Church. (Paris, Letouzey et Ané, pp. 150.)

Another book on the saintly Carmelite of Liseaux! It comes to us from New South Wales, a paper bound volume of a hundred pages, written by Fr. Hugh O'Laverty, Waratah, N. S. W. It is entitled *The Spirit of the*

Little Flower. It tells the story of Sœur Térèse, simply, directly, bringing out the meaning and the manifold applications of her "Little Way", and is calculated to spread and intensify an intelligent devotion toward her. A table of contents should be supplied in a future edition and the typographical errors, of which there are not a few, corrected. (Published in Bruges, Belgium, by Charles Beyaert.)

It is gratifying to be able to announce that the *New Church Law on Matrimony* by Dr. Joseph Petrovitz has just appeared in a second edition, revised, and enlarged. As many of the clergy and seminarians have doubtless found by consulting its pages, the work is at once comprehensive, thorough and practical. Seeing that Bishop Shahan, Rector of the Catholic University at Washington, recommends the book for its evidences of wide research, authoritative documentation, and discriminative interpretation of the Canons, it may here suffice to note that the new edition brings the subject abreast with the latest legislation and includes material that furthers the student's convenience. For instance, the supplement gives in full the original text of the pertinent Canons, thus obviating the necessity of keeping at hand the entire Code, if one desire to compare the author's translation with the text. Altogether the additions made in the new edition cover more than fifty pages. (John Joseph McVey, Philadelphia, pp. 527.)

The *Society for the Propagation of the Faith* has just issued a *Little Atlas of Catholic Missions*, a compact volumette containing a large amount of condensed statistics regarding the mission fields scattered over the face of the globe. The figures are highly interesting and instructive. For instance, we are told that out of the estimated population of the world, 1,849,500,000, a little over one-sixth is Catholic, with a second sixth composed of non-Catholic Christians. The clergy of the world are estimated at 312,000, of whom about one in twenty-five (12,707) is a missioner in a predominantly pagan field. The total number of priests, brothers, nuns, and lay helpers in pagan missions is 114,647; this force having at present 1,500,000 candidates to Christianity under instruction. Pagan missions possess 55,000 churches and chapels, 40,000 schools, 279 seminaries, almost 1400 orphanages, 600 hospitals, 1800 dispensaries, a total of over 100,000 institutions and places of worship.

Now it may be asked, what does it cost annually to maintain all these institutions? The amount estimated appears to be incredibly small—$20,000,000. It seems still smaller when we consider that it means only sixteen cents per Catholic throughout the world. Probably that is one reason why it isn't larger.

An equally interesting and instructive feature of the *Little Atlas* is the collection of mission maps. Of these there are twenty. Though small, they are perfectly clear in definition and neat in appearance. There is also a good index. (New York, Society for the Propagation of the Faith.)

The *Little Atlas*, it may be hoped, will stimulate a desire for a fuller knowledge of the missionary life of the Church. No more reliable, convenient and up-to-date source of such information is, we believe, at present available, than the *Manuel des Missions Catholiques*, the French edition of the German original by Fr. Arens, S.J. The book occupies a place in the Missiological section of the *Museum Lessianum*, the well known series of publications which the Jesuit Professors at their Louvain College have had for some time in hand. Fr. Arens's German work is done into limpid French by his religious confrère, Fr. Kurtz. The compact octavo of nearly 600 pages is almost encyclopedic in its comprehensiveness of matter. The subject is considered from what seems to be every possible point of view. The leading directors of the universal missionary work; missionary priests, religious, secular, native; the personal auxiliaries—foreign and domestic — brothers, sisters, physicians, catechists; the formation of these agencies; the field of action; the resources of the mission; the coöperative associations throughout the world; mission reviews, magazines, etc.; connexions between the sources of supply

and the workers in the field—these are the main lines followed in the body of the work, while the long appendix bristles with detailed statistical tables. The work is by far the most important and valuable number in the Missiological department of the *Lessianum,* standing on an equal plane with Vermeersch's *Theologia Moralis* in the Theological Section and the work of Fr. Maréchal on *Metaphysics* in the Philosophical department. (Louvain, 11 Rue des Recollects.)

If anyone should say that the versatile pen of Fr. Joseph Rickaby, S.J., might easily find a theme more timely and vital for its exercise than *The Manichees as St. Augustine Saw Them,* such a one need not be anathematized as guilty of either a harsh or a rash judgment. On the other hand, those who read the brochure volume of barely three score pages bearing that title will find that there is more modernity in so ancient a subject than they suspected, and that the attacks which the renegade Faustus launched against the Scriptures and which the profoundest of the Latin Fathers thought worthy of his steel, have lost none of their insidiousness with the multiplied centuries. Nor if the defence of sacred truth — ever ancient, ever new — be looking for a champion skilled equally in the oldest and the newest tactics, could it find one better equipped than the writer of this booklet. Fr. Rickaby, as everybody knows, is a past master at making ancient teachers use a modern tongue. *Nil tangit quod non ornat.* (Benziger Brothers, N. Y.)

Devout clients of Mary will welcome a bright little volume, bound becomingly in blue, written by Raphael V. O'Connell, S.J., and issued by the John Murphy Co., Baltimore, Md. (pp. 135). The title *Our Lady Mediatrix of All Graces* affords a comprehensive idea of the author's purpose, which is to prove that in the plan of Redemption Mary literally occupies the place not only of *Cooperatrix* in the *acquisition* of the graces whereby mankind can obtain eternal salvation, but that in the *distribution* of those graces she is in all cases the *Mediatrix.* This thesis is regarded by Archbishop Lepicier to be *veritas Catholica ad fidem proxime pertinens.* The *Civiltà Cattolica,* quoting this opinion with evident approval, adds: "To deny it would not only be rash; it would savor even of heresy. For though never expressly defined, it is none the less universally enshrined in the heart, even as it is ever on the lips [*Mater divinae gratiae*] of the Christian people" (p. 117).

Father O'Connell adduces in its support numerous arguments from tradition, confirming them by many *rationes conventientiae.* He also notes that, while devotion to Mary as the Mediatrix of all graces in no wise conflicts with the efficacious intercession of the saints, it would be a serious and hurtful procedure to allow oneself to be so taken up with practices of devotion toward this or that saint to whom one is naturally or artificially inclined, as to be lukewarm toward the really great and primary devotions of the Church. Among these is undoubtedly devotion to the ever blessed Mother of God, Mother of grace and our Mediatrix (p. 121).

In a booklet of less than a hundred pages is translated by Fr. S. A. Raemers *The Ordination Retreat* of a recent Bishop of Dijon. The Right Rev. Pierre Dadole was born in 1857. Ordained in 1880, his subsequent life was chiefly devoted to teaching in the Institutes of Lyons and Paris. Consecrated Bishop of Dijon in 1907, he succumbed to his strenuous labors in 1911, when only fifty-four years of age. His *Ordination Retreat* is a devotional help which a priest would do well to include amongst the contents of his grip when starting out for his own annual retreat. Seminarians nearing the priesthood will find it helpful in preparing for the Great Day. (Baltimore, John Murphy Co.)

Meditation books constructed on what is usually called the Ignatian model, with its marked divisions of preludes, considerations, applications, resolutions, do not, it need hardly be said, suit the spiritual tastes and, by possible consequences, the needs of a great many otherwise spiritually-minded people. They find the method too "intellectual", too mechanical. They therefore prefer to follow a

method more "affective" and surely more liberal. On the other hand, most beginners are certainly helped by the Ignatian method, and it may well be that many who have abandoned the artificial scaffolding would do better to return to it. However, there is something to be said in favor of both methods. Those who find the mechanical devices serviceable may welcome an excellent embodiment thereof in a manual entitled *Following Our Divine Model*, by the Rev. J. F. McElhone, C.S.C. (Herder Book Co., St. Louis, Mo.; pp. 332.)

Although the book seems intended primarily for the use of religious teachers, it will prove to be more generally available. The series of meditations follows not the liturgical sequence but the spiritual conditions, virtues and relations incident to a devout, notably a religious, life, having in view Christ, the Divine Model. The thoughts are clear-cut, penetrating, and eminently practical. A pastor who wishes to add a new book to the devotional library of his nuns will make no mistake in selecting this manual.

The latter remark applies likewise to *Meditations for Advent and Christmas* by Mother Clare Fey. Mother Clare was the Foundress of the Congregation of the Poor Child Jesus. It was her wont to develop publicly the points of the community's daily meditations. These were taken down by two of the nuns present. Subsequently they were collected, and it is a translation from the German of the portion of them pertaining to Advent and Christmas that is published in the volume just mentioned (Benziger Brothers; pp. 287). The meditations are introduced by the usual preludes, but they are somewhat more fully developed and fluent than are those given in the manual noticed above, owing to the mode of their original composition: Mother Clare, "with her eyes fixed on the tabernacle and her soul directed to God, being wont to meditate aloud and to give her children the thoughts with which God enlightened her own pure soul".

While the French Catholic press is putting forth its several series of *Pensées* and the Italian its *Vita e Pensiero*, the German is doing similar work with its *Katholische Gedanken*. All these publications are informed by a like spirit. Each seeks to present and interpret Catholic thought with a view to the needs of our day. The German series just mentioned is issued by the *Oratorium's-Verlag* (Cologne, Munich, Vienna). It is a growing collection of handy volumes neatly made, printed in modern type, and sold at a relatively small price. The contributors to the series are amongst the foremost of the academic élite. The temper of their thought, while speculative, is eminently practical. The aim is to enlighten and at the same time to inflame—*intellectum illuminare, affectum inflamare*.

Illustrative of this spirit are the two recent accessions to the series: Band XIV, comprising a new German annotated translation of Père Gratry's (*Les Sources*) *Die Quellen*, by Emil Scheller; and Band XV, *Grundlagen und Geisteshaltung der Katholischen Frömmigkeit*, by Dr. Bernard Poschmann. Dr. Scheller considers Gratry "the greatest Catholic philosopher of the last century". It would be easy to show, were this the proper place to do so, that the tinge of Ontologism which seems to color Gratry's philosophy reflected itself from the close consciousness of God within the affective powers of the great Oratorian's soul and meant no real departure from the Thomistic intellectualism.

Dr. Poschmann's study of Catholic Piety is true to its title. It reaches the groundwork (*Grundlagen*) — the relations of man to God — to Christ, and the spiritual consequences therefrom; and the soul's attitude (*Geisterhaltung*), as it is revealed in the theological virtues—faith, hope, and charity.

A History of the Missionaries of the Sacred Heart and of the auxiliary institution, the Mission Workers of the Sacred Heart, is the title of a pamphlet issued at the Monastery of the Society, Aurora, Illinois. The slender booklet of about forty pages is illustrated with photos, text and picture combining to give a graphic account of missionary labors, sanctified by martyr's blood in the far-away isles of

the South Seas and blessed with rich harvests in France, Germany, and in various parts of the United States. The story should help to give this youthful but robust Missionary Association the wide propaganda it and its cause deserve.

What the Press of the United States thinks of the proposed National Department of Education is told in a brochure containing a condensed summary of *Editorial Opinion on the Curtis-Reed Bill* (pp. 43). It is a timely and worth-while document proving that the enlightened thought of the American people is practically unanimous against any further extension of bureaucratic centralization that would interfere with State rights. The pamphlet can be obtained at 1312 Massachusetts Ave., N.W., Washington, D. C.

The problem of Church Music would be happily solved if the instrumentality set at work in the diocese of Cleveland were widely adopted. Bishop Schrembs has compiled a *Diocesan Hymnal* containing Communion and Confirmation hymns and some additional hymns appropriate to other occasions. There is also a very beautiful and simple Gregorian Mass within the ability of children and the entire congregation to render. The collection appears under two formats: one giving in a small strongly-bound brochure the text and the melody, the other larger, supplying in addition the harmonized organ accompaniment. The texts have been selected from approved sources: most of the melodies have been composed by Bishop Schrembs himself; others are pure Gregorian: the harmonization has been largely the work of Mgr. Griesbacher and a few other composers. The melodies are simple, tuneful and suited to the capacity of children. Both as regards matter and form, the *Hymnal* is deserving of the highest praise. Not every diocese can have its own Hymnal, but failing that it were well if every diocese not so fortunate as Cleveland introduced the one here recommended. The books are neatly printed and issued by J. Fischer & Brother, New York.

Priests, parents, teachers, but above all Catholic young men, will be grateful for many a prudent and enlightening suggestion offered them by Father Martindale, S.J., in his recent little volume on *The Difficult Commandment*. (Pp. 71. P. J. Kenedy & Sons, New York.) Of books treating of this subject there is no dearth. Many if not most of them, however, are more baneful than salutary. Father Martindale handles the matter with consummate tact and firmness. Sound sense, sane psychology, reverence pervade his advice and make his book one that non-Catholic as well as our Catholic youth should read and heed.

Hoi-Ah! seems to have little meaning even as an interjection, but the story by Irving T. McDonald which it labels will go to the heart of the species of boy commonly called "red-blooded". Andy Carroll, the hero of the gridiron and the diamond at Holy Cross College, will surely capture his imagination and it is to be hoped win his soul to imitation not alone of Andy's prowess on the campus but of his high motives and manly self-control on occasions in which to be brutal was easier than to brave human respect. It is a healthy story, well told, thrilling in parts, and carrying a sound though unprotruded moral lesson. (Benziger Brothers, New York; pp. 187.)

It is hardly necessary to call the attention of the readers of this REVIEW to the value of visual projection in parochial work. With characteristic progressiveness our brethren in the Middle West have reduced this educational instrument to what looks like a perfect system. The clergy who want to know all about projectional apparatus, how to obtain films, slides and the rest need but send a postal card to the *Parish Activities Service,* Effingham, Illinois, and they will receive in return a pamphlet containing full information clearly and systematically conveyed by an expert in the business, Father George M. Nell. Summer is the time to prepare for winter.

Books Received

SCRIPTURAL.

INTRODUCTIONIS IN SACROS UTRIUSQUE TESTAMENTI LIBROS COMPENDIUM Auctore P. Hildebrando Höpfl, O.S.B., Lectore Exegeseos in Collegio S. Anselmi de Urbe. Vol. I: Introductio Generalis; Vol. III: Introductio Specialis in Libros N. T. Editio altera. Libreria Spithoever della Società Editrice d'Arte Illustrata, Roma. 1926. Pp. 339 and 445.

LE PLUS VIEUX CHANTS DE LA BIBLE. Par A. Causse, Professeur à la Faculté de Théologie protestante de l'Université de Strasbourg. (*Études d'Histoire et de Philosophie Religieuses* publiées par la Faculté de Théologie protestante de l'Université de Strasbourg, N° 14.) Librairie Félix Alcan, Paris. 1926. Pp. 175. Prix, 15 *fr.*

THEOLOGICAL AND DEVOTIONAL.

THE INCARNATION. Papers from the Summer School of Catholic Studies held in Cambridge, July 25-31, 1925. Edited by the Rev. C. Lattey, S.J., Oxon. Prof. of S. Script. at St. Beuno's College, North Wales; of the Westminster Version of the S. Scriptures, etc. Heffer & Sons, Cambridge, England; B. Herder Book Co., St. Louis, Mo. and London. Pp. 261. Price, $2.25.

SOYEZ APÔTRES. Par P. Vittorino Facchinetti, O.F.M. Avec Introduction du Professeur E. Jallonghi, une Lettre du P. Bughetti et quatre illustrations hors texte. Traduit de l'italien par l'Abbé Ph. Mazoyer. P. Lethielleux, Paris (VI^e^). 1926. Pp. xxxii—357. Prix, 9 *fr.* 90 *franco.*

DIE SIEBEN GABEN DES HEILIGEN GEISTES. Betrachtungen ueber ihre Bedeutung fuer das Geistige Leben. Von Schwester Isidora aus der Gegenbucher Kongregation. Eingeleitet und herausgegeben von Dr. Engelbert Krebs, Prof. der Dogmatik an der Universitaet Freiburg Brisg. Freiburg Bris.: B. Herder Book Co. 1926. Pp. 366. Price, $1.85.

FEURIGE WOLKE. Kanzelvortraege fuer die Sonn und Festtage des Kirchenjahres Von Dr. Robert Linhardt, Ehrenkanonikus bei St. Kajetan in Muenchen. II Band. Pfingstkreis. Freiburg Brisg.: B. Herder Book Co. 1926. Pp. 137. Price, $1.00.

EXERZITIENBUCH DES HL. IGNATIUS VON LOYOLA. Erklaert und in Betrachtungen vorgelegt von Moritz Meschler, S.J. Herausgegeben von Walter Sierp, S.J. II Theil: Ausfuehrung der Betrachtungen. Erste Haelfte. Freiburg Brisg.: B. Herder Book Co. 1926. Pp. 371. Price, $1.85.

NOUVEAU MOIS DU SACRÉ-CŒUR D'APRÈS L'ÉVANGILE. Par M. l'Abbé J. Kœnig, auteur du *Nouveau Mois du T. S. Rosaire* et *Mois de Marie* d'après les Encycliques de Léon XIII et de *L'Imitation de Jésus-Christ mise en Pratique par les Saints.* Deuxième édition. P. Téqui, Paris. 1926. Pp. vii—243. Prix, 5 *fr.*

L'ÉVANGILE DE L'EUCHARISTIE ou La Vie de N.-S. Jésus-Christ continuée et reproduite au Saint-Sacrement de l'Autel. Conférences prêchées dans la cathédrale de Sens par Monseigneur Pichenot, Archévêque de Chambery. Huitième édition, revue et corrigée. P. Téqui, Paris—VI^e^. 1925. Pp. xliii—401. Prix, 12 *fr. franco.*

RETRAITE DE PREMIÈRE COMMUNION SOLENNELLE. Par Chanoine E. Duplessy, du Chapitre de Notre-Dame de Paris. P. Téqui, Paris—VI^e^. 1926. Pp. 285. Prix, 7 *fr.* 50.

LA FETE ET LA MESSE DE JÉSUS-CHRIST ROI. Textes Liturgiques. Doctrine Catholique. Par un Professeur de Séminaire. P. Téqui, Paris—VI^e^. 1926. Pp. 190. Prix, 7 *fr. franco.*

EXPLICATION DOGMATIQUE SUR LE CULTE DU CŒUR EUCHARISTIQUE DE JÉSUS. Par Rme P. Albert Lepidi, O.P., Maître du Sacré Palais. Nouvelle édition par le R. P. Edouard Hugon, O.P., Maître en théologie, Professeur de dogme au collège pontifical "Angelique" de Rome, Membre de l'Académie Romaine de Saint-Thomas d'Aquin. P. Téqui, Paris—VIe. 1926. Pp. 57. Prix, 2 *francs.*

CATECISMO DE LA VIDA RELIGIOSA. Por Mgr. Lelong. Version Española de la III Edicion Francesca revisada y corregida conforme al nuevo Codigo de Derecho Canonico por el Rdo. P. D. Agustin Rojo del Pozo, O.S.B., del Monasterio de Silos. P. Téqui, Paris—VIe. 1926. Pp. vi—212. Precio, 2 pesetas cincuenta centimos (*franco*).

LES DEUX GRANDES DEVOTIONS DE L'HEURE PRÉSENTE. Dévotion a l'Eucharistie et Dévotion au Sacré-Cœur. Par L. Garriguet, ancien Supérieur de Grand-Séminaire. P. Téqui, Paris—VIe. 1926. Pp. vi—192. Prix, 5 *fr.*

LES PETITS CHINOIS ou La Sainte-Enfance au Vicariat de Nankin. Histoires vraies avec des illustrations. Par G. Gibert, S.J. Deuxième série. P. Téqui, Paris—VIe. Pp. 95. Prix, 2 francs.

LA VIE AU FOYER. Après la Mariage. Par F.-A. Vuillermet, O.P. P. Lethielleux, Paris. 1926. Pp. 255. Prix, 9 *fr.* 90 *franco.*

SAINT CATHERINE OF SIENA AS SEEN IN HER LETTERS. Translated and edited with Introduction by Vida D. Scudder. J. M. Dent & Sons, Ltd., London; E. P. Dutton & Co., New York. 1926. Pp. x—352. Price, $3.00.

CONFESSIONUM S. AURELII AUGUSTINI. Libri decem. Cum notis P. H. Wagnereck, S.J. (*Bibliotheca Ascetica,* XVII, edita a Francisco Brehm, Sacerdote.) Fredericus Pustet, Ratisbonae, Neo Eboraci et Cincinnati. 1926. Pp. xx—555. Pretium, $1.25.

RELIGION, DOCTRINE AND PRACTICE. For Use in Catholic High Schools. By Francis Cassilly, S.J., Creighton University, Omaha. Loyola University Press, Chicago. 1926. Pp. xiii—478.

PREACHING CHRIST CRUCIFIED. Sermons for Lent. By Charles E. O'Neile, Rector, Church of Most Holy Redeemer, San Francisco, California. Society for Propagation of Faith, 109 E. 38th St., New York. 1926. Pp. vi-354. Price, $2.00 *net.*

GOTT. Fünf Vorträge über das Religionsphilosophische Problem. Von P. Erich Przywara, S.J. (*Der Katholische Gedanke.* Veröffentlichungen des Verbandes der Vereine Katholischer Akademiker zur Pflege der Katholischen Weltanschauung. Band XVII.) Oratoriums-Verlag, Köln, München und Wien. 1926. S. 193. Preis, 4 *Mk.* 50.

LA CONFESSION AUX LAÏQUES dans l'Église Latine depuis le VIIIe jusqu'au XIVe Siècle. Étude de Théologie Positive. Par P. Amédée Teetaert, Ord. Cap., Docteur en Théologie. (Universitas Catholica Lovaniensis. Dissertationes ad gradum magistri in Facultate Theologica consequendum conscriptae, Series II, Tomus 17.) J. De Meester & Fils, Wetteren; Ch. Beyaert, Bruges; J. Gabalda, Paris. 1926. Pp. xxviii-509.

PHILOSOPHICAL.

ELEMENTS OF EXPERIMENTAL PSYCHOLOGY. By the Rev. J. de la Vaissière, S.J. Authorized Translation from the fifth French Edition by the Rev. S. A. Raemers, M.A. B. Herder Book Co., St. Louis, Mo. and London. 1926. Pp. 438. Price, $3.00.

HISTORICAL.

THE PRIMITIVE CHURCH, or The Church in the Days of the Apostles. By D. I. Lanslots, O.S.B. With a Preface by the Right Rev. F. C. Kelley, D.D., Bishop of Oklahoma. B. Herder Book Co., St. Louis, Mo. and London. 1926. Pp. 295. Price, $2.25.

MANGLED HANDS. A Story of the New York Martyrs. By Neil Boyton, S.J., author of *Cobra Island*, etc. With an Epilogue by Ignatius W. Cox, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 192. Price, $1.25 *net*.

HISTORICAL RECORDS AND STUDIES. Thomas F. Meehan, Percy J. King, Henry Ridder, Editing Committee. Vol. XVII, July 1926. United States Catholic Historical Society, New York. Pp. 255.

NOUVELLE SERIE DE GUÉRISONS ENREGISTRÉES AU BUREAU MÉDICAL 1923-1925. Les Faits de Lourdes. Par Dr. A. Marchand, Président du Bureau des Constatations médicales de Lourdes. Préface de M. le Chanoine Duplessy. Pierre Téqui, Paris; Bureaux et Magasins de la Grotte, Lourdes. 1926. Pp. xxviii—290. Prix, 15 *fr. franco*.

OLD CHURCHES AND MEETING HOUSES IN AND AROUND PHILADELPHIA. By John T. Faris, author of *Old Roads Out of Philadelphia, The Romance of Old Philadelphia, Seeing Pennsylvania*, etc. With frontispiece in color and 73 doubletone illustrations. J. B. Lippincott Co., Philadelphia and London. 1926. Pp. xvi—261. Price, $6.00.

PIONEERS AND PATRIOTS OF AMERICA. By the Rev. Philip J. Furlong, Ph.D., Professor of History, Cathedral College, New York City. Foreword by the Right Rev. Mgr. Joseph F. Smith, Superintendent of Schools, Archdiocese of New York. William H. Sadlier, New York. 1926. Pp. xi—422.

LUDWIG VON PASTOR, Geschichtschreiber der Päpste. Denkschrift von seinen Freunden. Als MS. gedrukt. B. Herder Book Co., Freiburg, Brisg. und St. Louis. S. 55. Preis, $0.60.

AMERICA'S STORY. A History of the United States for the Lower Grades of Catholic Schools. By William H. J. Kennedy, Ph.D., Dean, The Teachers' College of the City of Boston; and Sister Mary Joseph, Ph.D., Sisters of St. Dominic, Caldwell, N. J. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xi—436. Price, $1.08. TEACHER'S MANUAL. Pp. 84. Price, $0.15 *net*.

THE STORY OF OUR COUNTRY. By Ruth West and Willis Mason West. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco and Dallas. 1926. Pp. xxvi—579. Price, $1.80.

LITURGICAL.

CATHOLIC CHURCH MUSIC. Practical Means to Reform. A Guide for Pastors, Choirmasters and Teachers in Parish Schools. By Father J. E. Ronan, Professor of Ecclesiastical Chant, St. Augustine's Seminary; Diocesan Director of Church Music for the Archdiocese of Toronto, Ont. Book Store, St. Augustine's Seminary, Toronto, Ont., Canada. 1926. Pp. 58. Price, $0.85.

AMERICA'S EUCHARISTIC HYMN. Words and Music by Mark Kenney, Marquette Hotel, St. Louis. Dedicated to Cardinal Mundelein. Pp. 2. Price, $0.50.

HORAE DIURNAE Breviarii Romani ex Decreto SS. Concilii Tridentini restituti S. Pii V Pontificis Maximi jussu editi aliorumque Pontificum cura recogniti Frederick Pustet Co., Ratisbon, New York and Cincinnati. 1926. Pp. xxviii—Pii Papae X auctoritate reformati. Editio tertia juxta typicam amplificata. 816. Price, $6.00.

SWEETEST LITTLE FLOWER. A Hymn for "Little Souls". Words by the Rev. Hugh F. Blunt, LL.D. Music by Mrs. Nellie Lahiff, 201 W. 106th St., New York. 1926. Pp. 2.

LES PRINCIPAUX MANUSCRITS DE CHANT GRÉGORIEN, AMBROSIEN, MOZARABE, GALLICAN. Publiés en Fac-Similés Phototypiques sous la direction de Dom André Mocquereau, Moine de Solesmés. Trentième année—Janvier 1926, No. 120. (*Pâlcographie Musicale.*) Desclée & Cie, Tournai; Alphonse Picard & Fils, Paris (VI). 1926. Pp. 16. Prix de l'abonnement pour 1926, 75 *frs.*

DIOCESAN HYMNAL. Communion and Confirmation Hymns. Compiled by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. (*Fischer Edition,* Nos. 5700 and 5701.) J. Fischer & Brother, New York. 1926. Price: Voice part, pp. 92, $0.25; Organ Accompaniment, pp. 97, $1.00.

MISCELLANEOUS.

TEACHER'S MANUAL. To Accompany American Cardinal Readers for Catholic Parochial Schools. Notes and Suggestions for Books Seven and Eight. Editor: T. Adrian Curtis, A.B., LL.B., Principal of Alexander Hamilton Junior High School, New York. Associate Editor: Sister Mary Gertrude, A.M., former Supervisor of Parochial High Schools, Sisters of Charity, Convent Station, New Jersey. Advisory Editor: Arthur H. Quinn, Ph.D., Litt.D., Professor of English, University of Pennsylvania. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 61. Price, $0.15 *net.*

AMERICAN CARDINAL READERS. For Catholic Parochial Schools. Book Eight. Editor: T. Adrian Curtis, A.B., LL.B., Principal of Alexander Hamilton Junior High School, New York. Associate Editor: Sister Mary Gertrude, A.M., former Supervisor of Parochial High Schools, Sisters of Charity, Convent Station, N. J. Advisory Editor: Arthur H. Quinn, Ph.D., Litt.D., Professor of English, University of Pennsylvania. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xv—556. List price, $0.96.

AMERICAN CARDINAL READERS. For Catholic Parochial Schools. Book Seven. Editor, T. Adrian Curtis, A.B., LL.B., former Principal of Alexander Hamilton Junior High School, now District Superintendent of Public Schools, New York; Associate Editor, Sr. Mary Gertrude, A.M., former Supervisor of Parochial High Schools, Sisters of Charity, Convent Station, New Jersey; Advisory Editor, Arthur H. Quinn, Ph.D., Litt.D., Professor of English, University of Pennsylvania. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xiv-452. Price, $0.96.

SCHOOL BOOKS: THE STANDARD OF AMERICAN SPEECH AND OTHER PAPERS. By Fred Newton Scott. Pp. v—345. Price, $1.60. *Shakespeare's Comedy of Errors.* Edited by Clarence Stratton. Pp. vii—143. Price, $0.60. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1926.

THE THREE ROSES. By Enid Dinnis. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. 1926. Pp. 320. Price, $2.00.

THE CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN. - Announcement of the Twenty-third Annual Meeting at Louisville, Ky., on 28 June - 1 July, 1926. Preliminary Program. Quarterly Office: 1651 E. Main St., Columbus, Ohio.

THE SEMINARISTS' SYMPOSIUM. Edited and issued by the St. Thomas Literary and Homiletic Society, St. Vincent Seminary, Beatty, Pa. 1926. Pp. 187.

THE CORONA READERS. By Maurice Francis Egan, Brother Leo and James H. Fassett. Fourth Reader. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus and San Francisco. 1926. Pp. 328. Price, $0.80.

THE ANNUNCIATION AND OTHER POEMS. By Charles H. Misner. Macmillan Co., New York. 1926. Pp. 55. Price, $1.50.